AN EXPO-
sition of certayne *words of S. Paule,*

to the Romaynes, entiteled by an old wryter Hugo.

A TREATISE OF the Workes of three dayes.

Also an other Worke of the truth of Christes naturall body.

By Richarde Cooxteſſe Doctor of Diuinitie, and Bishop of Chichester.

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1577.



¶ To the Christian Reader.

HAVING INTELlygence of a certayne worke done out of laten into English, by the learned Father, the lord Bishop of Chichester, at the request of a learned & vertuous Ladye. And also vnderstanding of an other treatise touching the truth of Christ his naturall body, made by him, both of them secretly going among some good men, who were greatlye delighted with the reading of the same: We labored by al meanes possible to obtayne the coppy of the sayd worke, as well for the singuler commendation that went of the excellẽcie of the matter, as also for the worthinesse of the person, who had trauailed therein, whose iudgement we knew, to be such, as could make best choyse of arguments, and learning so profound, as might most clearckly bewtify the same.

And perusing the sayd worke exactly,

as we found it both in substaunce & also in handling, aunswerable to the reports geuen abroade thereof: so we thought it very meete, that the same should be published to the commodity of many, which now being shutte vp in certayne mens keeping, did profyte but a few.

In the said worke there is notably set forth, the maiestie, the power & might of the eternall and euerlasting GOD, the whole discourse whereof seemeth to bee grounded vpon the woords of S. Paule, in his Epistle to the Romaynes, the first Chapter.

That the inuisible thinges of God are from the beginning of the world, knowen by the visible things made of God. his euerlasting power also and diuinitie. So it conteineth very delightfull & also much profytable matter to the Christian and Godly reader, in these dayes.

The other treatise, intreating of the true presence of the most sacred, blessed and natural bodie of our sauiour Christ, is a Jewell so precious, of so great estimation and value, with each true Christian,

To the Reader.

stian, that we thincke al men will more desyre to reade the worke, then to heare the commendation thereof.

Now touching the person, the fruites of whose study and paynes, we have oftentimes heretofore, and doe now also reape to our great comforte, we thought good both for truth sake, which euerye man is bound in cõscience to mayntein, & also for confutation of such bad & slaunderous spæches, as by some lewde and euel disposed people are spred at tables, Alehouses, and such other odde places, agaynst so graue, wyse, learned, & vertuous a pastour, & also to set downe such good vertues to the view of the world, as we of our assured and proper knowledge haue experienced to be in him.

And for that the glory of God is chiefly and principally to be set forth, by extirpation of strange and tyrannious opynyons, and by planting of true religion, through dilligẽt preaching, and teaching of the word of god: He ouer and besids his ordinary preaching vpon Sondayes and Holidayes, he hath gone thre times

through

through this whole Diocesse of Chichester (which is almost fourescore myles in length) preaching himself at the greatest townes, and many learned Preachers with him in other places: And this last Sommer was accepted of the substantialst, both of gentlemen preachers and people of the whole shire exceeding well, and in such sorte as the like hath not bene seene in the memory of man, to any of the calling in this countrey: Notwithstanding, that there wãted not some, though not many, which priuily both by fayre meanes & foule, laboured the contrary.

And whereas it was a rare thing before his time, to heare a learned Sermõ in Sussex, now the pulpittes in moste places sounde contynually with ỹ voyce of learned and Godly Preachers, he himselfe as Dux gregis, gening good example vnto the rest in so graue & learned manner, that the people with ardent zeale wonderfull reioycing, & in great number take farre and long iorneyes, to bée partakers of his good and godly lessons.

To the Reader.

We are assured, and the most irreligious and backwarde persones that are acquaynted with his procedinges, cannot but confesse (except they will willingly speake agaynst their owne Consciences) that the roting out of bad and vnlearned Curattes, and the planting of zealous and learned Preachers, hath bene occasion to him of great expenses & charge: And so within these fyre yeres, he hath brought into this Diocesse, and preferred, or ben the meanes of the preferring of twenty Preachers, which be well able to preache in anye learned Audience in this realme: And by the diligent preaching and other exercisyng of himselfe, and these in the scriptures, hath trayned vp a .xl. more, in such sort, that they be sufficiente ynough to preach to any ordinary Audyence: and almoste euery minister by hearing of these and such trauayle in the Scriptures, as they haue bene by the sayd pastour, and other his officers put vnto, be growne so rype in the Scriptures, that they can and doe, so painfully, diligently

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ly, and competently instructe the simple sorte in the principles of Religion, that euen children can now gene a better an accoumpt of the true fayth, thē in times past such as were reputed great clearks could haue done.

But because it is not ynough to deliuer vnto the people of GOD holsome and godly doctrine, but also to confirme the same by example of good and vertuous life, how well he hath trauayled in both the suppressinge of Machevils, Papistes, Libertines, Atheists, and suche other erronious persons, the mayntayning of pore fatherlesse children against the oppressor, ỹ protecting of widdowes from the vyolent, the releasing of strangers for the Gospels sake, the punishing of Fornicators & adulterers, the withstanding of robbers and Pyrates, the restrayning of such as vnnaturally carry away grayne, victuals, and other the commodities of the Realme, to foster such as be knowen enemies to GOD, and doubted to this gouernment, and the meeting with symoniacall practises

are a sufficient testimony.

For the which good déedes (such is the malice of Sathan and his lims) most bitter and bad spæches are throwne out against hym: yea, and certayne hyred and suborned to go from Noble man, to Noble man, from Justiciaris, to Justiciaris, from common table, to common table, and to be briefe, from place and person, to place and person, to carrye such tales & surmises as the enformer knoweth to be false, and the reporter is mére ignorant of.

But the scholler is not aboue hys master, and the worlde is such that dissembling Pharises, godlesse Saduces, Epicures, and such other offenders and fauourers of offenders in the premisses, will euer hate those that serue God and their prince dutifully.

And surely we for our partes, haue oftentimes wondered at his constancie and pacience, that wheras we sée others so ouercome with importunity of slaũderous and infamous reportes, & great enemies, when he heareth any lewde

and oppꝛobꝛious ſpæches ſpꝛeade of him, he is no whitte mœued, but onely aunſwereth, it is foꝛ doyng my duetie: My mayſter Chꝛiſt eſcaped not euill tongues, and ſaint Paule counſelieth vs to go on by good repoꝛtes, and euill repoꝛtes, & a malis vituperari laudari eſt, And Benedicit michi Deus propter maledictiones iſtas. God will bleſſe me foꝛ theſe curſes, & neuer thinketh moꝛe of the matter.

It is alſo apparant to the eies of mẽ, what coſte he hath and doeth from tyme to tyme beſtowe, in repayꝛing of hys houſes, and hoſpitalytie to men of all degrées, and eſpecially vppon the poꝛe, whom he doth often and in great numbers fæde in hys Hall, after his Sermons. Neyther can we but earneſtlye charge ſuche, whereſoeuer they be, as long haue heard wyth their eares, and ſalue wyth theyꝛ eyes, hys learnyng and good conuerſation, and nowe ſo eaſely eyther credite oꝛ giue eare to ſuch repoꝛtes as knowen and iudicially cõuicted bad perſons carry vp and down,

repi-

repining at his bolde and free preaching of the Gospell, and suppressing of vice.

And here we moste earnestly beseech almighty god, so to increase in him these good giftes which he hath already bestowed vpon him, that neyther he slake in furthering his Gospell, nor be discouraged with the straunge attemptes of bad persons, from suppressing of sinne and wickednesse.

For Goliath may vaunte himselfe in his helmet, his Armour, and his speare, forty dayes, the wicked may glory in their fine devises, and prating practises, in their slaunders and ratings for a season, but yet let not Dauid, let not the beloued of the Lord faynt or feare: For the eyes of the Lord, are vpon such as put their trust in him, and they shall be safe vnder the winges of his Maiesty.

And the God of all comforte and consolation, graunt vnto vs al the assistance of his holy spirite, that we may feare God, be dutifull to our moste gracious Prince Queene Elizabeth, loue Godlye and learned men, embrace vertue, and

hate

To the Reader.

hate and treade downe vice without respect of persons to the glory of God, and the comforte of his people.

In Sussex, 16. December, 1576.

Your beloued in the Lord,

the Preachers of the Dyocesse of Chichester.

Henry Blaxton Mayster of Arte, of Clare hall in Cambridge and preacher.

Thomas Gillingham Mayster of Arte of Corpus Christi. Colledge in Oxforde and Preacher.

Damyell Gardner Mayster of Arte, of Clare hall in Cambridge, and preacher.

Will. Coell Maister of Arte, of Saynt Johns his Colledge in Cambridge.

Ric. Fletcher sacræ theologiæ Bacchalaureus, nuper socius et præses Coll. Cor. Christi in Accad. Cát, nunc Minister. Ec-

clæ

clæ Dei, quæ est Reiæ.

William Hoskinson Mayster of Arte of S. Johns in Cambridge, and Preacher.

Thomas Kickebye Graduat of bralen-nose in Oxforde, and preacher.

Iohn Motley Mayster of Arte, of Trinity colledge in Cambridge, and Preacher.

Thomas Mawdisley Graduat of Lincoln Colledge in Oxford, and preacher.

Stephen Bathurst Graduat & preacher.

Richard Burnoppe Preacher, and Vicar of East Grenested.

Iohannes Beeching, in Artibus Maister.

Thomas Large, Person of Westéne Preacher.

Edward

Edward Rogers Preacher.

Willyam Ridley, Graduat in the Queenes colledge in Oxford & preacher.

Thomas Frenchham Preacher.

Henry Oliuer, Parson of the churche at Dalington Preacher.

Iohn Myles Pastour of the Church at Yeithfeld Preacher.

Iohn Wharton, Pastour of the Church at Tilhurst, and Preacher.

Iohn Dodde Preacher of the word of God.

Thomas Smith Preacher, and Pastor of the Church of Yenfeld.

Denis Hurst, Preacher and Minister of Alfriston.

Iohn

Edward

John Coorteſſe, Preacher and Miniſter of the church of Papton.

William Smith Preacher, Parſon of Fwrd.

Edward Tickridge, Preacher and miniſter, in the Church at Nitimber.

Thomas Willyamſon Graduat in the vniuerſity of Oxforde in the Colledge of Brazennoſe Preacher.

Richard Whealakar, Preacher, Miniſter of the Church of Auberly.

Richard Strong, Miniſter of the church of climping and Preacher.

Anthony Hobſon Preacher, Miniſter of the Church of Lymiſtar.

By mee Chriſtofer Wraye, Parſon of Eſtwithering, and Preacher.

Thomas Godlyf Preacher, Miniſter of the Church of Carneley.

Henry Wiſeman, Curate of Beſham and Preacher.

Richard

Richarde Hickes, Watcheler of Arte of Trinitie Colledge in Cambridge Preacher.

Iohn Goodman, Minister of Ferring and precher.

Matthæus Allen minister, & concionator Horshamiæ.

Phillip Mustian minister, Preacher of Slindfolde.

Iohn Lerkyn Preacher, and Pastor of the Church of Ichingfelde.

Samuel Norden, mayster of Arte of Peterhouse in Cambridge & Preacher.

George Sympson. Vicar of Syndon and Preacher.

Thomas Michell, Parson of Yuth, and Preacher.

Iohn Hudson, mayster of Arte, of Brodegates in Oxforde, and Vicar of Patcham.

Anthony Dowglas, Parson of Southwike, and Preacher.

¶ The

¶ *The inuisible thinges of* GOD, that is, his eternall power and Godheade, be seene by the Creation of the worlde, beyng consydered in hys woorkes. Rom. 1. 20.

The Preface.

THE INVISIBLE or not to be sæne graces in GOD, be playnely knowne by the thinges, which haue bæne made, and done since the making of the woride.

The sayde graces be thrée, Power, Wisdome and Mercy. From these thrée doe all things spring, in these thrée do all things stande, by these thrée be al things guyded.

Power maketh, Wisdome guydeth, Mercie preserueth.

Which thrée as they be in God after a maner, which cannot be uttered, so in working they cannot be sundered.

The power by the mercie doth wisely make.

The wisdome by the power, doth mercifully guyde.

The mercye by the wysedome, doeth mightely preserue.

The infinitenesse of creatures doth shewe the power.

The bewty doth shewe the wisdome, and the profitablenesse the mercie.

The infinitenesse of the Creatures, resteth in the number and greatnesse, the number consisteth in lyke thinges, vnlyke things and mixte.

The greatnesse is in the bignesse and space, the bignesse is in the lumpe, and weight, the space standeth in the length, bredth, depth, and heigth.

The bewtie of the creatures, lyeth in the sight, mouing, shape, and qualitie: the sight in the framing and order: the order in the propernesse, the tyme and the place.

Mouing is of fower sortes. The first of place, the second of nature, the thirde of lyfe, the fourth of reason.

The mouing of place is forwarde and backwarde, to the right hande, and to the left hande, vpward, downeward,

and

and rounde aboute.

The mouing of nature is in growing and decaying.

The mouing of lyfe is in sence, and appetite.

The mouing of reason is in déeds and counsell.

The shape is in the scene forme, which the eye beholdeth, as colours and shapes of bodyes. The qualitie is in the inner properneſſe, which is perceiued by other sences, as pleasantneſſe in the sownde, by the hearing of the eare: swetenesse in sauorie, by the tasting of the mouth: delightfulneſſe in smelles, by the smelling of the nose: Softneſſe in the body by the touching of the handes.

The profitableneſſe of the creatures doth stande in that, that is delightsome, fitte, commodious, and necessarie.

Delightsome is that which pleaseth.

Fitte, is that which agreeth.

Commodious is that which profyteth.

Necessary, is that wythout the which a thing cannot be.

Nowe let vs runne ouer againe from the beginning, the foresaide braunches,

and let vs ſearch in euery one, howe eyther the power of the maker is plainely knowne by the number of things made, or hys wiſedome by the beauty, or hys mercie by the profitableneſſe. And becauſe the number was the firſt in parting, it ought to be the firſt in ſearching. Therfore marke well what I ſhall ſay.

The firſt branche.

When there was nothyng, to make ſomthing, how great power was it? yea, what ſence can perceaue, what power it is, ſo of nothing to make ſomething, yea ſome one thing, although verie little: if then it be ſuch power of nothing, to make ſome verye little thing, that it cannot be taken by anye ſence, what power is it to be thought to be, to make ſo many thinges?

How manye? Number the ſtarres of the ſkie, the ſande of the ſea, the duſt of the earth, the droppes of water, the feathers of birdes, the ſcales of fyſhes, the heires of beaſtes, the graſſes of fieldes, the leaues or fruites of trees, and therſaunders thouſandes more, that cannot

be reckened.

Things that cannot be numbred, be like things, vnlyke things, or both together; which be lyke things. Things of one kinde: As man and man, Lion and Lion, Egle and Egle, Babion and Babion, euerye of these, and other such in their kinde be like.

Which be vnlyke things? such as be indued with diuers qualities, as a man, and a Lion, a Lion & an Egle, an Egle and a Babian: these be one vnlyke to another.

Which be of both sortes? All things be ioyned together.

Now marke howe there be innumerables in things like, things vnlyke, and things of both sortes.

Man is one kind, but there is not one onely man, for who can tell the iust number of men? Lyon is one kind, but there is not one only Lyon, for who can tell vnto the iust number of Lions? And so there be infynite kinds of things and other things without number, and in euerye kinde, infynite lyke things. And altogether infynite & without number.

But peraduenture some will say, that he ý made so manye things, made them little things, but coulde not make many and great together. Let him consyder, what it is to measure the hugenes of the mountaynes, the courses of the waters, the spaces of the feyldes, the heyght of heauen, the depth of the sea. Thou marueylest that thou canst not doe it. But thou shalte doe better to espye that occasion is ministred vnto thée, to prayse GOD in that thou canst not do it. To those that consyder of the number of the creatures, we haue giuen a kind of tast. Nowe will we go about to set foyth the beautie of the same.

Although the beautie of the creatures resteth in many and diuers pointes, yet there be some chiefely, in the which all the beautie of the same doeth stande. Sight, mouing, shape, and quality. The which if a man were able fully to search out, he should fynde with all them, the meruaylous light of God his wisdome. And woulde God, I coulde as plainely spie them, and as fully set them downe, as I doe earnestlie loue them, for it de-

lighteth

lighteth me greatly, bicause it is exceeding swete and pleasant, often to deale about those things: for both the sence is taught by reason, and the minde delighted with swetenes, and the affection stirred vp with further desire, insomuch that amazed and meruayling, we crye oute with good King Dauid: How maruaylous are thy workes, O Lorde, in thy wisdome hast thou made all things, thou hast delyghted me with thy handye workes of thy hands, and in the workes of thy handes will I reioyce. An vnwise man doth not knowe this, and a fole doth not consider of it.

For the whole world which is knowne by sence, is as it were a boke written with the fynger of God: That is to say, made by the power of God: And euery ỹ creatures be, as it were certaine letters founde out not by the skill of man, but ordeyned by the iudgement of God, to make knowne, and as it were after a certaine maner to signify the inuysible wisdome of God. And as an vnlearned man see a boke open, he loketh vpon the letters, but knoweth not what they meane:

meane: So a foolishe man and carnall, doth not vnderstande the thinges that be of God, but in these sœne creatures, he beholdeth the outwarde shape, but doth not perceyue the wisedome of God in them. But he that is of the spirite, and can giue true iudgement of all thinges, in that, that is outward doth beholde the beautie of the worke, and inwardlye spyeth how marueylously the wisedome of the maker is. And therefore there is none but he meruayleth at GOD hys workes. For the foolish and vnwise man doth wonder at only the outward shape: but the wise man by that which he seeth outwardlye, doeth picke out the deepe knowledge of God his wisedome, as if in one and the selfe same writing, one man praise the colour and proportion of the letters, and an other the sence and meaning.

Therfore it is very good continually, to beholde and looke vppon the workes of God, but to him which cannot tourne the beautie of bodily thinges to an heauenlye vse, for therefore the worde of God doth so often moue vs to think vp-

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on the wonderfull worckes of God, that by the outward things which we see, we may come to the knowledge of inward truth. Wherevpon King Dauid doeth tell it often, as a great matter, that he hath so done, and promyseth styll so to doe, saying: I haue remembered thy dayes of olde, and haue mused vpon the worckes of thy handes, and will be exercised in thy wisedomes. Herevpon also the Prophete Esay doth say to certayne, which not knowing their Creator, doe giue vnto the creatures the honor due to God. Who hath measured the waters in his fyst, and compassed the Heauens with his spanne: and comprehended the dust of the earth with his fyngers: or hath weyghed the Mountaynes in hys skayles, and the hilles in ballances: He that sitteth vpon the circle of the earth, and before whom the inhabitants therof be as Grashoppers, he that stretcheth out the heauens as a Curtaine, & spreadeth thē out as a Tent to dwell in. And agayne, King Dauid sayeth in another place, reprouing the worshipping of Images: All the Gods of the gentyls be

Deuils, but the Lorde hath made the heauens.

Why then doe you thinke, that the worckes of God be so plainly aduouched to maintaine the true godhead, and that it is saide, the Lorde made the heauens: but bicause the creature well cõsidered, doth teach a man to know his Creator.

Let vs also therfore note the wonderfull worckes of God, & by the bewtyfulnesse of the things made, let vs sæke out that bewtiful, most bewtiful of al bewtifull things, which is so merueylous, & vnspeakable, that al bewty in respect of it is nothing. And if it were any thing in dæde, yet in no poynt to be cõpared to it.

And bicause we haue sayd before, that all bewtie of things sæne, doeth consist in fower pointes. Let vs nowe runne ouer euerye one of them in order, and learne how by them the hid wisdome of God doth appeare.

I know truely, that I can speake nothing worthy enough: yet notwithstanding it is not mæte, that we shoulde be altogither dumbe in that point, of the which we are most bound to speak most.

The second branch.

I Wade mention of fower: Sight, mouing, shape, and qualitie.

Let vs fyrst discusse the fyrst.

Sight is in compownding and order, that is to say, in setting things together, and placing them in order.

Compownding ought to haue two pointes, fitnesse & fyrmnesse, that things to be compownded or put together, may fittely, & meetely agree, and beyng compownded or put together, may fyrmely sticke together. Such compownding is verie commendable.

Fitnesse is reputed to be in the quantitie & quality. In quantity, lesse things very thin and small be ioyned to things thicke and corpulent. In qualitie leaste things verie moyste, be mixt to things dry, very hote to colde, very light to heauy, and so forth without discreation.

Marke if any of these fower be wanting in the beautifulnesse of GOD hys workes, and if thou fynde nothing wanting, now hast thou something, wherupõ thou mayest in this behalf glorify God.

And fyrſt truely, if you note the frame of this whole worlde, you ſhall ſee howe maruaylouſly, & wiſely the compownding of all thinges is perfected. Howe fyttely, agreeingly and fyrmely, and in all poyntes abſolutely. In the which not only lyke things do agree: but alſo thoſe which the power hath made diuers and differing, the wiſedome hath tyed & linked as it were in one friendſhyp & true.

What can be more contrarie then fyre and water? which yet in the nature of things, the wiſdome of God hath ſo tempered together, that not onely they doe breake the common band of friendſhip, but alſo yelde liuely nouriſhment to all things newly born, ỹ they may cõtinue.

What ſhould I ſpeake of the frame of man his bodye, in the which eche parte ioyned together, do ſo agree among theſelues, that no member at all can be founde, which doth not helpe an other. So euery nature, loueth the ſelfe, and ỹ agreeing of many, and diuers thinges merueylouſly pacte together in one, maketh one harmony in all.

I graunte ſay you, that the compownding

ding of thinges is fit and agræing: but how is the same fyrme and strong, who doth not wonder at it? Behold the Heauens which imbrase all thinges, howe firme and strong they be, and as it were spred and powred downe round aboute of molten brasse. The earth ballanced with her weight in the middest, doth euer continew vnmoueable, that on the one syde the fyrmenesse of the Heauen, and on the other syde, the stablenesse of the earth, may kæpe together, and as it were, binde together all other thinges flowing in the middest, least they running out of their bowndes, breake the concord of the world.

Behold, how the vaynes of water inwardly spred through the bowels of the earth, and outwardly brought forth by Channels or streames into diuers places, do inwardly glue together the earth chinking, least it should be seuered, and outwardly water it being drye, least it should chinke or choppe.

Beholde how in the frame of mans body, the bondes of the sinewes, do bind together the ioyntes of the bones, and

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An Exposition of certayne wordes

the Marowe being inwardly dispersed by the pipes of the bones, the Conduites of the vaynes, doe carry liuely blood, through the whole body, and then wrappeth the tender flesh within the skin, that both the strength of the bones may inwardly beare vp the body, and the fence of the skin may outwardly defend and kæpe harmelesse the same.

Who can expresse the hardnesse of the stones: or the fyrmnesse of Mettals: the strength of Okes: the holding faste of Glue: and infinite such others: whereby it appeareth how fyrme the bondes of thinges be, and how all thinges very strongly coupled together do mainteine their nature and being. Neither can they euer be seuered at once, from the concord of their fellowship.

Now that we haue spoken of the compounding & putting together of thinges: Let vs speake of the disposing and setting of them in order, for this must nædes brædе great admiration, if any will dilligently marke, that the wisedome of GOD hath appointed to euery place, to euery time, to euery thing their

course,

courſe, ſo that the order of thinges in no poynt is broken.

Behold, the Firmament is aboue, and the earth beneath, God hath ſet the Sun and the Mone, and the Starres in the Firmament, that they may geue lighte to all thinges belowe: God hath made pathes in the ayre, for the windes, and the clowdes, that they being diſperſed through their mouing mighte poure rayne downward.

God hath commaunded the heapes of waters to be kept in the boſome of the Earth, that at his becke they might run any whether.

God hath appoynted the ayre for the Byrdes, the water for the Fiſhes, the earth for the Beaſtes and Serpentes, and infinite thinges that creepe, and Wormes.

God hath inryched ſome Countreyes with Corne, ſome with Vines, ſome with Rootes, ſome with Cattell, ſome with Yearbs of great vertue, ſome with precious Stones, ſome with monſtrous Beaſtes, ſome with diuers colоures, ſome with the knowledge of dyuers

Artes,

Artes, some with Mettalles, some with diuers kinds of Spices and perfumes, in so much, that there is no Country in the world, that hath not some rare, and speciall thing, that the other haue not. And yet maye each Countrey receaue some other rare and speciall thing from another.

What néede I tell howe the prouidence of God hath layde those thinges open, which be necessary for mans vse, but those thinges which nature doth not desyre for necessity, but appetite for pleasure, it hath hid in the secret bowels of the earth, that whome the loue of vertue cannot restrayne, the tediousnesse of laboure might bridle.

The thirde branch.

THus much of the disposing of the places. Now to the disposing of times.

Who can sufficiently commend and set forth the prouidence of God: that hath so excelently distinguished tymes.

Behold, after the nighte commeth the day, that labour may exercise such as haue bene sluggish, after day followeth

night,

night, that rest may comfort and refresh the weary. Neyther the day is euer, or the night euer, nor the day and the night euer equall. Leaste eyther to much labour should kil the weakned, or to much ease brede diseases, or the same continuing still, should grow tedious, and yrkesome to the minde.

Also, euen as the mutuall rechange of day and nighte, doth refreshe all liuing thinges: So the fower seasons of the yeare, following one an other in course, doe alter the state of the whole yeare.

First, by warmnesse of the Spring, the world is after a sorte, borne againe.

Then by the heat of Sommer, it groweth as it were, into strong youth.

Afterward in the fall, it wareth rype.

Last of all in Winter, it doth as it were dye.

Therefore it doth euer decay, that after the decay, it may be amended agayn. For except the old should firste wyther, the new could not spring, ỹ old keeping the place.

Also, this disposing palleth all prayse, that the times so chaungeable doe keepe

their courſe, and ſeaſons ſo vnchaunge-ably, ỳ not at any time, they leaue their offices vndone, or breake the order of their courſe or appoyntment.

The fourth braunch.

AND thus much ſhall ſuffice for the diſcourſe of times. Now will I ſet down that order, which is in euery thing according to a mete diſpoſing of ỳ parts, one inwardly, the outwardly, according to the time and place. And in this poynt appeareth the moſt excellent force of the wiſdom of god, which hath placed euery thing in this world ſo fitly, ỳ the ioining together of parts doth not at any time breede any diſagreeing of qualities. As of many, for examples ſake to ſet downe few. In the ioyning together of the parts of mans body, how clearely doth ỳ wiſe-dome of the maker ſhew the ſelfe. Vpward man is of one ſorte: Downeward of two. For the ground of the mind, that is reaſon, is of one ſorte, and reſpecteth Heauenly thinges. But the ſoule hath two qualities, anger, and deſyre, which looke downeward to earthly thinges.

Moreouer

Moreouer the frame of mans body, is ſtreatched out in breadth by the armes, and pitched downwarde by the legges, for both the exercise of working doeth ſtretch out the mind, and the affections of deſyres doth pitch it.

Alſo the ſame body of man is ſtreatched forth, and bownded according to the breadth one way, by the fingers of the handes, and downwardes another way by the toes of the feete into fiue. Becauſe that whether the minde doeth couet to worke abrode by intention of the worke, or deſyre to loke downward by affection, there be fyue ſences by the which it may worke the purpoſe.

Alſo the fingers, and the toes haue ech one their ioyntes ſeuered in ſpace, which in the hands grow out of one palme, and in the feete out of one ſole. Becauſe that out of one Fountayne of ſence, doe fyue ſences ſpring, in ẏ which by three ſteps, fyrſt the force of feeling, nert the action of feeling, thirdly the thing to be felte is found. Laſt of al the head or end of euery third ioynt, either of fynger or toe, hath a nayle as it were an Helmet, that ey-

ther the hand being reached out, or the foote set forward should hit agaynst any thing, it might kéepe the self whole, and defend the selfe with the own helmet.

So also these earthly thinges which cleaue to the sences outwardly, according to the resemblaunce of the r..yles, doe as it were necessarily helpe vs in some parte. But further and aboue the necessarie vse, they ought to be pared away, as growne aboue the flesh, and without sence.

Note also in man his face, behold how plainely the instrument of the sences be placed. The sight in the eyes is highest, next the hearing in the eare, then smelling in the nose, and after that tasting in the mouth. And we knowe that all other sences worke by receauing outwarde thinges inwarde. Onely the sight worketh outwardly, and being set a farre of doth much more quickly then any of the rest perceaue and sée. And therefore like a good watchman, vpon good consideration, is set in higher place, that it might forsée the danger, which may happen to the other sences.

The hearing is second, both in place and quicknesse, then the smelling, but the taste which can feele nothing, but that it toucheth, as slower then the other sences, is iustly set beneath them all in the bottome.

Touching hath no special seat or place, and is made vniuersall, because it worketh with all the sences, and therefore the Thumbe, which representeth touching, whereas the fingers be all rooted together, aunswereth them all, because none of the sences can be without touching.

Note also in mans body, how ỹ bones be placed within, because the strength of them, doth beare the weight of the body, then the flesh doeth cloth the bones, that the hardnesse of them, should not hinder touching. Last of all, the skinne doth couer the flesh, that after a sort with the fyrmenesse it might defend the body from things that would outwardly hurt it. And marke wel this, that that which is soft and weake, is placed in the middest, as in a safe place, least either inwardly it wanting stay should fall, or

An Exposition of certayne wordes outwardly not hauing defence, shoulde decay.

And that ỳ I haue set down in one, is true in all kind of things, for the barke defendeth the trées, and the feathers and beakes, the Byrds, and scales the fishes, and God hath appoynted to euery thing a defence, according to the propriety of the nature.

The fifte branch.

THus farre of the sight. Now let vs come to the mouing: Mouing is of fower sortes. Place, Nature, Life, and Reason.

Of the which seuerally I cannot speak much, but briefely I will run ouer each one. Weygh how the wisdom of the maker doeth appeare in the mouing from place to place. Consider how the waters runne stil from ỳ spring. Consider from whẽce ỳ motion of the winds doth came.

Who canne measure the perpetuall course of the starres?

Who doth commaund the Sunne to goe downe by the Winter signes? and to goe vp agayne by the summer signes

and

and starres.

Who bringeth the Sunne from the East to the West, and from the West to the East agayne: onely God can do these meruelous thinges.

What shall I speake of the moning of nature: Who doth nourish all thinges growing, and bring them budding as it were out of a certayne secrete wombe of nature, in sight agayne:

And agayne when they wither, doeth cause them retourne from whence they came: Ye that ponderyeth these thinges well, shall fynd them to be wonderfull.

Now the mouing of life, which consisteth in fæling and desyring. Thinke with your selfe, how mighty he must nedes be, which giueth sence to euery liuing thing, & ordreth what euery one shall desyre.

In breefe, the mœuing of reason in dedes, and counsayles passeth al prayse, if a man will marke how notable that wisedome is, which doth frame all the dedes of men, and temper all the willes and thoughtes of hartes so to the owne purpose, that nothing can be done in the

whole

An Exposition of certayne wordes whole worlde, wherewith Wisedome doth bewtify her workes, either by commaunding or suffering.

The sixte branch.

NOw followeth the shape, which is the scene forme, conteining fygures and colloures.

The figures of things be merueylous, sometime for the greatnesse, sometimes for the littlenes, somtimes for the rarenesse, sometimes for the bewtifulnesse, sometime because they be ill fauoured, sometimes be in one is many, sometime because many be in one.

Let vs speake of ech one of these in order. And fyrst the greatnesse is, when any one thing is bigger then any other thing of that kind, as a Gyaunt among men, a Whale among Fishes, a Griffin among Byrdes, an Elephaunte among Beastes, a Dragon among Serpentes.

Littlenesse is when a thing is lesse then all other of that kind, as the Wyen and the Moth, the Flye & the Gnat, and such like which liue as other things do, & yet be the least of all other.

Tell

Tell me which is moze straunge, the teeth of the Boze, oz of the Moath, the wynges of the Griffin, oz of the Gnat: The head of the Hoꝛse, oz of the Grasse-hopper: The thigh of an Elephaunt, oz of a Flye: The snoute of a Sow, oz the beake of a Wzenne: An Eagle, oz an Ante: A Lyon, oz a Gnat: A Tiger oz of a Snayle: You muse at the bignesse of the one, & the littlenesse of the other.

A little body made with great wyse-dome. Great wisdom in the which there is no ouersight, but hath geuen them eyes, which the eye can scantely spye, and in so little bodyes, all the partes be so fitly, & fully fynished, that there wan-teth nothing in the least of all the same thinges, wherewith nature hath bewti-fyed the greatest.

❧ *The seuenth branch.*

NErt followeth thinges rare, which therfoze bzæde meruayle. Foz there be foure things, ỹ therfoze men ỹ rather wõder at, because they sée them seldom, eyther because there be fewe of ỹ kind, oz else because they be farre of, oz hid in

An Expolition of certayne wordes

the ſecrete places of nature, which the wiſedome of the maker ſetteth alone: that the fellowſhip of man, ſhoulde not be hurte, with thoſe that be noyſome: that the deſyre of man, ſhould be tryed with the bewty of ſuch as be precious: that the ſlowneſs of mā ſhould be quickned with ỹ nouelty of ſuch as be ſtrange to conſider the wiſedome of God. Laſte of all, that theſe both good and euill ſette together, as it were a far of, might after a ſorte ſpeake vnto man, and councell him earneſtly to flye eternall euill, and deſyre eternall God, ſith that he taketh ſo great paynes to get fading goods, and flye the euils that laſt not long.

Now follow ſuch as be reckned of, for the bewtifulneſſe. Of certayne thinges the proportion is liked greatly, becauſe that they be ſo ſæmely, and properly framed, that the very proportion doth ſhew a ſpeciall care in the maker.

Agayne, ſome things we like, becauſe they be monſtrous or ridiculous, the making whereof, the more ſtraunge it is to mans vnderſtanding, the leſſe force it hath to cauſe man to prayſe God: As

that

that the Codfill eating, doeth not moue the lower iawe, nor the Salamander burne the fyre.

Who gaue the Hedghogge prickes, & taught it to wallow it self in apples shaken downe with the winde, with the which being loden, and going, it maketh a noyse like a carte.

And the Ante which foreseeing winter to come, fylleth her barnes with corne: And how the Spyder weaueth her web out of her bowels to take her praye in. These be witnesses of GOD his wysedome.

There is yet an other true and plaine argument of God his wisedome, that euery like praedeth the like, and that one likenesse dispearsed into so many doeth keepe stil the fourm of the fyrst original.

An Ewe doth not bring forth a Calfe, nor a Cow a Lambe, nor a Do a Hare, nor a Lyon a Fore, but ech thing doeth extend the propagation into the like.

This order keepeth nature that wanteth sence. The Ashe is of one kinde, the Beech of another, & the Oke of the third, and euery one of them hath their seue-

An Exposition of certayne wordes

rall kinde, and euery one kéepeth ỹ like-nesse of the kinde.

Marke the leafe, how it is rounde about, as it were iegged like the téeth of a saw, how within it is wouen with certaine roes or lines. Tell the one, tell the other, euerye one that is of the same kinde is a like, so many téeth in the one as in the other, such forme in the one as in the other, such colour in the one as in the other.

Behold the Mulberies, & the Strawberies, howe being knit together, they are distinguished by certayne headers, such as the one is, such is the other, and ech nature, as though it followed the commaundement of some inwardly directing, at no time goeth about to breake their bondes.

This also is merueylous, that in one body, there be so many partes, and so many shapes, places, and offices of the partes! As in mans body, the eare, the tongue, the eye, the nose, the foote, the hand, and ech one of those, hath a seuerall shape, place, and office. And though they be so diuers one from another, yet

they

they together make all thinges.

¶ The eyght branch.

After the figure, followeth ỹ coloure.

It is not nedefull to speake much of the collour of things, seeing that sight proueth what nature getteth, when she is bewtifyed with sundry collours.

What is goodlier then lighte? which though it haue no collour in it, yet after a sorte by lighting, it doth colloure the collour of all thinges.

What is more pleasaunt to beholde then the skye: when it is fayre, which shineth as the Saphyre, and doth much delight the eye with the most pleasaunt clerenesse.

The Sunne glistreth like Golde, the Mone shyneth lyke Amber, the starres some of them looke as red as fyre, and some of them be as bright as the Rose, and some of them seeme sometimes red, sometimes greene, and somtime whyte.

What shoulde I speake of precious stones, whose vertue is profytable, and collour goodly?

The earth be set with flowers, howe

pleasant is it to the sight: how swéete to ỹ smel: how doth it comfort the spirites, to sée the Rose red, the Lilly white, the Vyolet purple, in all the which, not onely the beawty, but also the springing is wonderfull, how the wisedome of God shall fetch so good a thing out of the dust of the earth. Fynally, aboue all the rest, grénesse delighteth the mind of such as loke vpon the earth, when as in ỹ new spring, buddes come forth, as it were in a new life, and rearing them selues vpward in spyndalles, and afterward troden downe, as it were by death, shew an Image of the resurrection to come. But what should we speake so much of God his workes: sith that we doe wonder at the subtilties of man: when by a counterfeyte shew, he doth deceaue the sight.

¶ The ninth branch.

NExte to the shape, I am to speake of the quallity. For this cause hath the prouidence of GOD giuen so many diuers qualities to thinges, that ech sence of man might synde some thing to delight it.

The

The ſight perceaueth one thing, the hearing an other, the ſmelling the third, the taſte the fourth, and the fæling the fyfte.

The bewty of collours doth fæde ẏ eye.

The pleaſantneſſe of Muſicke deligh-teth the eare.

The excelency of ſauours the ſmeling.

The ſweeteneſſe of that that is ſauory the taſte.

Softneſſe the fæling. And nowe who can recken vp all the delights of the ſen-ces, which be ſo many in ech one, that if a man do conſider euery one by it ſelfe, he ſhall fynd euery one by it ſelfe very rich, for we fynde ſo many delightes, in diuerſities of ſounds for the eare, as we fynde diuerſities of collours for the eye.

Among the which the chiefe is ẏ ſweete conference of ſpeeches, by the which mẽ breaking together their minds, declare thinges paſt, ſhew things preſent, fore-tell thinges to come, open things hidde, in ſo much, that if mans life wanted thefe, it were no better thẽ the beaſtes.

What ſhould I ſpeake of the ſinging of Byrdes: of the ſweeteneſſe of mans

voyce:

An Exposition of certayne wordes

voyce: of the pleasaunte tunes of all sowndes: for the sortes of the harmonies be so many, ỹ neyther the tongue can expresse them, nor the thoughts conceaue them, which all fede the hearing, and are deuised to delight the same.

And so in smelling, Perfumes haue their peculyer pleasauntnesse, Ointments another, and so borders of Roses, and likewise bryars, Mountes, Medowes, Wodes, flowers, and fruites, and all thinges which brede a pleasant smell, and make the ayre swete, doe fede the smelling, and are created for the same.

In like manner the tast and touching haue their delightes, which may easilye be conceiued by the likenesse of the first.

The tenth branch.

I Haue spoken of the infinitenesse of creatures and bewty, as I could, but not as I would.

Now must I intreate of the profytablenesse of the same.

The profytablenesse loketh to foure thinges.

Nedefulnesse

Needefulnesse, Commodiousnesse, Conuenientnesse, and Delightsomnesse.

That is necessary to euery thing, without the which the same cannot wel be: As in the diet of man, bread and water, in his apparell, cloth or leather, or some such Garmentes.

That is commodious, which although it carry with it sometimes a further delight, yet without that a man may liue: As in the diet of man, wyne and Flesh, in his apparell, Silke and fine Linnen, and such other softe apparell.

That is méete and conuenient, which though it be not profytable to the vsers, yet it is seemely to the vse, as collоures, and precious stones, and such like.

That is delightsome, which is not to any great vse, and yet is pleasaunte to the shew, as hearbes, and flowers, certaine beastes, and fyshes, and such like.

It is worthy searching out, why God would make those thinges, which he foresaw would not be necessary for the vse of man, for whō he made all things. But this will soone appeare, if we consider of the cause and manner of mans

estate.

God made man for himselfe, and al other thinges for man.

God made man for him selfe, not because he needed man, but to geue himselfe to be ioyed of man, because he could geue no better thing.

Ech other creature is so made, that both it is subiect to man by the state, and lyable to his profyte. So man being set as it were in the middest, hath God aboue him, & the world vnderneath him. And by body is toyned downeward to the world, but by the spirite he is lifted vpward to God. And therefore it was necessary that the state of thinges seene should be so appoynted, that man might by them outwardly see, which a thing the vnseene good were, which he ought outwardly to desyre, that is to say, that he might see in the world below, what he should desyre in heauen aboue.

Therefore it were not conuenient, that there should be any want of things seene, to this end and purpose, that the plentifulnesse of the same, might shewe the inestimable abundaunce of euerla-

sting good thinges. This is the cause, why as I haue sayd, God would also make thinges, which he foresaw, should not be necessary for the vse of man.

For if GOD had geuen man onely thinges necessary, he should haue shewed himselfe good, but not rich. But now that he geueth ouer and aboue necessary thinges, also commodious, he sheweth the riches of his goodnesse. But when he putteth to thinges necessary, and commodious, also thinges conuenient, he sheweth the aboundaunt riches of his goodnesse. And fynally when to those three, he addeth thinges delightsome, what doth he else but make knowne the aboue aboundant riches of his goodnes.

The eleuenth branch.

AND thus much briefely shall suffice for the profytableneſſe of the creatures.

But for the better setting forth of the prayse of God: Let vs marke wel, how merueilously god doth stil kepe togither those three thinges in his worke, which we shall so more easily see, how merue-

lous it is, if afterwards we view, how the same cannot be together in mans worke.

Truely, as man doth desyre to do many things, so he cannot do great things, for so much the lesse he doth preuayle or prosper in euery one, as the thinges be more in number, vpõ the which he doth imploy the force of his indeuour.

Agayne when he coueteth the greatnes, he is hindered by the number, for he is not able to bestow strength vppon many, which he hath spente vpon one. Likewise he may afoard the lesse labor to the bewtifying of the worke, ỹ more he beateth his minde vpon the dispatche eyther of the number, or of ỹ greatnes. We fynd by common experyence, that the Scriuener doth more readily write little letters, and is more payned with the greater, and the faster the Pen runneth, the worse the letters be, that be written.

Also in making of Garmentes, such as seeke to haue them to fine, often lose the profyte, and they that seeke profite, often want handsomnesse.

But in the wozkes of God, neyther the number doth hinder the greatnesse, neither the greatnesse the number neyther the number and the greatnesse, the bewtifulnesse. But they all be made so fully, as though, that but one were made, that when man doeth loke vpon all, he may wonder at euery one of thē.

But it may be that some will thinke this to much of sēne thinges: it maye please them to consider, that so large a matter cannot be easily compryzed in few wozdes.

Foz wheras the Apostle doth say, ỹ by thinges sēne in the wozld, the inuisible, and the not to be sēne graces in God be playnely known: It is necessary, that whosoeuer would come to the knowlege of the not sēne by the sēne, should fyzst know the sēne.

And therfoze I, according to my smal ability, thought also this the best way, to fynd out the not thzée sēne thinges, set downe in the beginning by the thzée thinges sēne, apposed agaynste them, that first, I shoulde somewhat make knowne the thinges sēne, and after-

wards when the doze of contemplation were as it were openedz then to goe on to find out the thinges not seene.

And now foz that I haue made an end of that I had to say of the thinges seene, it remayneth to see, how by these we maye goe vp to the knowledge of the thinges not seene.

The twelfe branch.

THE graces in God not seene, I sayd were Power, Wysdome, and Mercy. Therfoze it is to be sought, which of these is fyrst to be knowne in contemplation, and I think, that that not seene grace, will fyrst appeare in contemplation, which is most liuely and playnly resembled, oz expressed in the seene Image. And the seene things be called the Images of the not seene, as the number of creatures, is the Image of the not seene power: The bewty of ỹ creatures is the Image of the not seene Wisdom: The profytablenesse of the creatures is the Image of ỹ not seene mercy. And euery creature ỹ nearer it commeth to the likenes of the creatoz, so much moze

plainly

plainly doth it resemble and expresse the creator.

So that, the seene Image ought first to shew the not seene patterne, which holdeth in himselfe, the Image of the Godhead more liuely set out.

The number of the creatures doth rather expresse the substaunce or matter. The beuty of the creatures doth rather expresse the fournie and the substaunce, or matter immagined without forme, is formeles. And that that is formlesse in respect of the substaunce, is like vnto God. But that, that hath forme is more like vnto God, thē that, ỹ wāteth forme.

Wherevpon it is playne, that the bewty of creatures, which resembleth fourme is a more euidente Image, then these the number of creatures, which resembleth substaunce.

Also the bewty of creatures, though the naturall forme, belongeth to the habite, the profitablenesse to the action, for inasmuch his creatures be profytable, that they be lyable to the vse and commodity of man.

But that, that belongeth to the habite

is more

is more proper, that is more certayne, then that that belongeth to the action. Because nature hath ingraffed the habite, but exercyse hath bred the action. Therfore ỹ Image of bewty doth excell in knowledge both the number, and the profytablenes. And therfore as fyrst in knowledge, because it is more euydent in representation, or resemblaunce.

Fyrst therfore in this Image, ỹ foundation of contemplation is to be layd, that when we haue layd the foundation of searching thorow the direction therof, we may more strongly, and readily buyld the rest of the worke.

And now in searching out wisdome, the beginning of the searching is excellently well taken from the very Image of wisedome, because the father is made manifest thorow his wisedome, not only, when he sent his wisedome to take flesh vpon him, but then also, when by his wisedome he made the world.

The bewty of creatures, which we haue eftsones sayd to be the Image of God, his wisdome, doth consist in foure thinges.

Sight,

sight, Mouing, Shape, and Quality. But in those foure thinges, it is manyfest, that Mouing hath the prehemineñce, for that, things that can moue, are neaer vnto life, then thinges that cannot moue.

Mouing is of foure sorts, Place, Life, Nature, and Reason.

But mouing of Nature, is better thē mouing of place, because that in moving of nature, not only ỹ Image of life is expressed, but lyfe it selfe after a sorte is begonē.

Agayne mouing of lyfe, doth so farre out goe mouing of nature, as that, that cā feele, doth passe that that cannot fēele.

Last of al, moving of reason doth surmount all, because in that, not only the sences be moued to quicken, and geue life, but also reason to vnderstand. Among all creatures, there is no Image more euident then this, because that, which sauoureth of wisdome, doth most playnly shewe the not seene wisedome. Therefore the fyrst & principall Image of wisdome vnmade, is wisedom made, that is the creature indewed with rea-

ſon, which becauſe it is in ſome reſpecte ſæne, and in ſome reſpect not ſæne, it is both the gate of contemplation, and the way.

The gate in that, that it is ſæne; the way in that, that it is not ſæne.

The Gate becauſe it doth ſhewe the entry to the mind, that entreth into contemplation.

The waye, becauſe it bringeth the minde running in contemplation to the ende.

The Gate, becauſe after a ſorte, it doth ſhewe thinges inuiſible, viſibly.

The waye, becauſe it doth bring man going by the viſible to the inuiſible, to ſee the maker of both viſible, & inuiſible.

This man may ſee in himſelfe. For by ſelf none can be reckned to haue any witte, that doth not ſee that he is, and yet if a man will weigh with himſelfe, that that he is, he ſhal fynd that he is nothing of the thinges, which eyther be ſeene, or can be ſeene in hym. For that which in vs is partaker of reaſon, and as I might ſay poured into vs and mixed with the fleſh, doth yet of it ſelfe

ceiuer the selfe from the substance of the flesh, & iudge the selfe to be diuers from it. Why then should man doubt of the thinges not seene? which saeth that, that is not seene, which in deede man is, of the being of ꝑ which he doth not doubt.

Therefore a Gate of contemplation is openes to may, when he beginneth to enter to know himselfe by direction of his owne reason. And when he is entred in the way, to run to the end, doeth remayne that euery one may come by the knowledge of his maker.

For that in vs, which hath not the substaunce of flesh, hath no matter from the flesh, but as it is parted from ẏ flesh. and yet it doeth most certeinly knowe, that it hath a beginning in that that it doth know that it is, and doth not remember that it hath bene euer, where as the knowing vnderstanding cannot be certayne.

Therefore if the vnderstanding can not be, except it doth vnderstand, it followeth that those thinges, which we know, haue not euer vnderstode, we should beleeue haue not euer bene, that

is to say, at somtimes haue had a beginning.

But euē as I sayd before, that which hath a spirituall substance, cannot haue a bodily beginning. For whatsoeuer is brought from the former matter, is approued to be bodily. Therefore if that which is not seene in vs haue a beginning, it must nedes fal out, that it was not made of a former matter, but of nothing.

And that which is nothing, cannot geue substaunce to the selfe, and therefore, whatsoeuer hath had a beginning, certaynly hath receiued substance from another. And that which is not of it self, cannot geue being to an other: And therefore whosoeuer he is, that hath geuen being to other thinges, hath not receiued his being of an other thing. Which may be euidently proued thus, if that we beléeue that euery thing that is, is a creature, there will neuer be end founde.

Therefore our nature doth teach vs, that our Maker is euerlasting, which hath hys owne and proper: that is to

say,

ſay, he is of himſelf. For if he had taken his being from an other thing, he coulde not be called truely the firſt originall of things: For if at any time he were not, he had not beginning of himſelfe, neyther can be called firſt, if he take his beginning of an other. Therefore if he be the firſt maker, he was euer.

Alſo that, which is of the ſelfe, muſte needs be. For whoſoeuer is of the ſelfe, to that it is one thing to be, & that that it is. This is playne, becauſe nothing can be parted or ſeuered from the ſelfe: That therefore, to the which it is the ſame, the being, and that that it is, muſt needes be euer, becauſe nothing can be ſeuered from the ſelfe. If therfore whatſoeuer be of the ſelfe, to the ſame the being, and that that it is be all one, he that hath not receaued his being from an other, muſt conſequently of neceſſitie be euer. Neither can be taken away from another, that was not giuen of another. So that it muſt nedes follow, that the thinges, which we beleue the maker to be, that we confeſſe the ſame, ſan neyther haue beginning or ending: for that hath

hath no beginning which was euer, and that hath no ending, which endeth neuer. Then neyther is there eternall besides the maker, neyther can the maker be but eternall.

This knowledge haue we founde in the mouing of reason, which we haue according to the eternall maker, which lacketh beginning, because it was euer. The other mouings doe confyrme this knowledge, I mean the mouing of life, nature, and place. For in the mouing of lyfe, be feeling and desyre, and eche naturall desyre may be satisfyed, neyther is there any ordinary desyre, but it may compasse the desyre. For example sake: A yuing thinges hunger, and they finde thinges which slake their hunger, they thirst, and finde things which quenche their thirste, they be colde, and fynde things to warme them. Wherefore thys is plaine, that the prouidence of God is gon before, by whose aduise this is decreede, that no necessary relefe shoulde be wanting.

For he that made the desyre, hath prepared nourishment for the desyres, neyther

ther coulde it in any wise be, if thinges went by chaunce, that the contentations should so iustly & fully satisfy the desires.

The mouing of nature proueth the same, for as it is vnpossible, that anything by the selfe should be made of nothing, so is it altogether vnpossible, that any thing should take increase of the selfe, I meane yͤ, that, which cānot giue it selfe beginning, cannot giue it selfe increase, for whatsoeuer doth increase a thing growing, must nedes be an other from that, which by it selfe before onely was without increase. Then if nothing can grow, except there be put to it something, which it had not before, it is apparaint, that nothing growing taketh increase of it selfe. Therfore he that giueth increase of thinges growing, gaue the increase of things being.

The mouing of place doth proue thys also, for we see, that certaine creatures moue continually, and some by tymes, & some after one sort, & some after another. And although thinges moue in sundryers maners, yet the order of things is neuer broken. Wherevpon it is euident.

dent, that there is inwardly some direc-
tion of the Gouernour, which doth inor-
derate all the things by apertayning la[w]
how then can we deny the ex[i]s-
dence: if that euerie natural bodie [is]
fode prepared [for] it owne [use]
falleth it out, as [in] any thing, that [is]
desireth that in one thing; but [is]
haue it in an other [thing]
Like wise [as] the [tree] in
ereme, grow all [the] yeare
diuers wayes, doe [not] yet [be]
generall order, [but] [in] them
there is in them some [di]
fore it cannot be doubted; but the [in]
sible Gouernor doth [order] [all]
both by his prouidence doth [re]
sequels of all thinges, and by [his]
dome doth order the [whole]

The thirteene Chapter.

OVr Gouernour [is] [one] [as]
ture also teacheth; [that] [there] [is] [in]
substaunce one world, [one] [kinde] [of] [all] [things],
and one ruler. For if there were diuers
determinations of the [first] [cause],
the effectes, or sequels of [things]

somtimes

sometimes also differ among themselues. That vnto all thinges doe so agreetingly runne to one ende, that they playnlye shewe that there is one spring, & originall from whence they come.

But because one is take diuers wayes, it is to be declared, how the maker of all things is one.

There is one by gathering together, and one by compounding, and one by diuision, and one by substance, and one by similitude or fauorable.

One by gathering together is, as we call that house one which be many partes. One by compounding is, as we call it one heape, in the which be many partes. One by systemede, as we call it, one troupe, which is offered of many. But of all these thinges, none is truely one: but they be called one after a sorte, because after a manner they resemble vnto the one onelye.

It is not tolerable, that we shulde make the maker of thinges to be one, either by gathering together of diuers, or compounding of partes, or likenesse of

of vnity, seeing that, that which is a
partaker of reason, can finde none of the
foure in it selfe. For that in vs, which is
made of diuers partes, is proued by rea-
son not to be partaker of reason, but ioy-
ned to that, which is partaker of reason.
If therefore that in vs, that is partta-
ker of reason be one truely, howe much
more ought we to beleeue, that the ma-
ker of the same is truely one. And that
is truly one, which is one in substance,
to the which it is all one, to be one, and
to be simply, that is.

If therefore whatsoeuer is truely one,
is simple, and cannot be in any respect
cut into partes. It cannot be made of
partes, because it was neuer made by
ioyning of partes together. Therefore
it is true, that the maker of thinges is
truely, that which is, because that being
is all one, and simple.

The fourteenth braunch.

AND yet we are to marke, that some
thinges there be, that be one truely,
yet not one absolutely, and altogether.
For the lines or soules, which be one

substauntially, as not one interchaun-
ably, but that, which is truely and fully
one, is substauntially, & interchaunge-
ably one. Therefore it remaynyth that
sith we beleeue God to be truely one, we
learn whether also he may be called ab-
solutely one, which we shall playnely
shew, after we haue declared, that
interchaungeable
in God because, we cannot knowe how
Gods is interchaungeable, except we
first knowe, howe manye wayes thinges
may be chaunged, and are fytte to sette
before. All the kinds of chaungeablenesse,
and then to declare, how that not one of
them doth agree vnto God.

The fifteenth branch.

Chaungeablenesse is in three poynts.
in Place, Nature, and Tyme.

Ech thing is chaunged in Place, whē
it is remoued frō one place to another,
that is to saye, when it leaueth to be in
the place, in the which it was, and be-
gynneth to be in the place, in the which
it was not. And this chaunging is out-
ward, which doth not alter any whit of the

substaunce, or being of the thinge (for
although it leaue to be where it was, it
leaueth not to be that which it was. Or
although it begynne to be where it was
not, yet it doeth not begin to be that
which it was not.
In some ech thing is chaunged, which
as a thing continueth in the same nature
according to the substaunce, but ech
thing to the increase getteth somethinge
which it had not before, or to the decrease
loseth somethinge, which it had before, or
else according to the alteringe beginneth
to beare somethinge, that it had before, o-
therwise then it had it before.
I will not speake of chaunginge in
tyme, because that is beside ghat thinge
is. For nothinge can be chaunged in
tyme, but it must be chaunged eyther in
substaunce or place. Therefore it shall ap-
peare, that God can be chaunged neyther
in substaunce nor place. Then it shall be moste
certaine, that GOD is altogether vn-
chaungeable.
We shal easily proue, that God is not
chaunged according to the chaungynge of
place. For

whole.

in any case beleeue, that as the spirite of
man is personally layned to the body,
which it quickneth, that so ech quickening
spirite to be coupled personally to the bo-
dy of this sensible world, & that God fil-
leth the world one way, & another sawle
the body another.

The soule fylleth the body, as contey-
ned in it, because it maye be compassed
about.

God fylleth the world, but is not con-
teyned, because being present euerye
where, he cannot be holden any where.

The sixteenth Article.

Furthermore, sythence the very effe-
cte of Gods his power to be euerywhere
no where, why should we not confesse
that the same power of GOD be in all
thinges? And if Gods power be euerywhe-
where, and if also God his power, and
God be all one, it is in all playne, that
God is euery where, for God doeth not
receyue any others ayde to doe any thing,
as a man doeth, for man ofte times
doth that by the helpe of an other, which
he could not do by his owne power, wherein

vpon a certaine maner of speche,
man is often times saide to doe a thing,
in that place, where it is manifest, that
he is absent bodily, [illegible]
as the king oftentimes making hys
warre in his owne citie is reported to
fyght in another place with his enu-
mies, and to ouercome, or be ouercom-
me, whe[illegible] the kings souldiours vpon
his pleasure or commaundement, doe
fyght ye ouercome, or be ouercommed.
Likewise, when a man hitteth with
his staffe or with a stone, a thing farre
from him, the man is sayd to hit that,
which his staffe or stone did hit. There
be many of this sorte, but none of these
be spoken properly, because that, which
the scripture ascribeth to the other is on
lie. But God (which cannot lie) saith
ture, that his word fulfilleth all things
wheresoeuer he is present in his power
must needes be there also present. [illegible]
God [illegible]

[illegible] if any man would aske, how
God being a simple substance, can be
euery where? he is to vnderstand that
the scripture is called simple one waye

and

and the body simple another way.

For the body is called simple for ỹ littlenesse, but the spirite is called simple, not for the littlenesse, but in respecte of the vnity or onenesse. Therfore the maker both is simple because he is one, and euery where, because he is God. And being in euery place, can be holden of no place, for fylling all thinges, he both cõteine, and is not conteyned. Therfore because he is in euery place, he cannot be moued from place to place, and because he is holden in no place, he is not local.

But the chaunging that is according to forme, is eyther increased, or decreased, or altered. But none of these cannot be found in the nature of God, which the seuerall discourse of each will make playne.

Whatsoeuer groweth or increaseth, taketh some thing beliues it selfe. And whatsoeuer taketh any thing more, the that which is in it selfe, must nedes take it from another. For nothing can geue to it selfe that which it hath not.

And of whome can the maker of all

thinges

thinges take any thing that it hath not
saying that euery thing that is, commeth
from him: when he cannot increase, be-
cause nothing without him can be: cannot take any thing more
then himself. Neyther can he decreas
or be diminished. For whatsoeuer can
be taken from him, is not truely
any thing: for that which deuideth it selfe in
selfe thing, doth neuer the same in com-
parison. God to whome it is all one
double that which he is, can by no meanes
diminish it selfe. Neyther there-
fore by perfectnesse of God can be increa-
sed or the infinity diminished, nor the
incomprehended, nor he, that
euery where is in euery place, can be chaun-
ged from place to place. Yet not to
stand long to teach, how God cannot
be altered, and because the altering of
bodies is the altering of spirites
also, and because also it is playne be
fore, that God is
a spirite, seyng we entreat of
Gods nature to speake much of
the diuersitie about us, also yet I will
touch the same briefely, because I may
more

An Exposition of certayne wordes more commodiously come to the alteration of the spirites.

The alteration of the bodies doth consist in the compounding of the parts, and mutuall chaunge of the qualities. The alteratiõ of spirite is by knowledge and affecion.

The spirits be chaunged according to affection, in becomming somtimes merry, sometimes sad, according to knowledge, to be sometimes more, and sometimes lesse wise.

There be two thinges chiefely, which alter the affection of the worker, eyther if he hath done any thing heretofore to be repented of, or doe appoynt to do any thing hereafter out of order. But that God doth nothing to repent of, doth this unchaungeable course of thinges plainly proue, which do so kẽpe by a perpetuall law, the order of their fyrst appoyntment. And that God doth purpose or couet to doe nothing out of order. Doeth the reasonable sequell proue, which in the whole body of nature doeth in no poynt disagrẽ vnto it selfe.

Therefore Gods his will is unmoue-

able, because he doth neuer chaunge eyther his counsell of that, which is past, or his purpose of that which is to come: so we ought to beleeue that God is vnchaungeable in knowledge.

The seuententh branch.

MAns knowledge doth chaunge three wayes: By increase, decrease, and ech after other.

By increase, when we learne that we know not.

By decrease, when we forget that we know.

Ech after other happeneth iiij. wayes. By Substaunce, Forme, Place & Time.

In substaunce, when we thinke nowe this, nowe that, because mans sence cannot comprehend all thinges at once.

In forme, when we learne first one qualitie of a thing, and then an other because we cannot learne both at once.

In place, when our mind is nowe fixed vpon one place, and afterwardes vpon an other, because it cannot be vppon all places at once.

In time, when we at one tyme vieu

An Expolition of certayne wordes
thinges past, and at an other tyme
thinges to come, because we cannot doe
all together.

When also our knowledge is chaun-
ged in tyme, when we doe leaue of for
a while our studye, and afterwardes
begin the same agayne, because we be
not able to study euer.

But none of these is found in God his
knowledge.

¶ The eighteenth branch.

GOD his knowlege is not increased
because it is full. For neyther can he
be ignorant of any thing, which ma-
keth, which guideth, which seeth thorow
which beareth all thinges, and being
present to al by vertue of his Godhead:
must nedes see and behold all.

It cannot be diminished, because it is
not of other, whatsoeuer it is, but the
whole same, whatsoeuer it is, it is of the
selfe from one, and one all that it is.

What shoulde I speake of mutuall
chaunge. How can that wisedome be
subiect to mutuall chaunge, which doth
comprehend all thinges together, and at

ones

once vnderstanding of sight. I say to-
gether, because it comprehendeth eche
substaunce, eche forme, eche place, and eche
time. I say at once, because it both nei-
ther seeth againe that it hath leste to see,
nor leaue to see that which it seeth. But
that which it is once, that it is euer, and
that it is euer, that it is whole. It seeth
all thinges, and seeth all thinges in all
thinges, and in euery time, and in eue-
ry place. There is nothing new vnto it,
there is nothing straunge, there is no-
thing departed vnknowne. It doeth
foresee all that is to come, when it is
present it beholdeth it, when it is past,
it holdeth it, and to it all is one, to foresee,
to behold, and hold still.

That, that falleth out in tyme was
inprouydence, and that that is past in
tyme remaineth in knowledge.

Euen as if your whole body were an
eye, & your being and seing were al one.
Whether soeuer you should tourne you,
you must needes see your selfe, and with
one twincklinge of the eie neuer mouing
you should see round about, whatsoeuer
could be seene. Nay rather you should see

wyll before your selfe, whatsoeuer were
any way, the thing might passe awaye,
but the sight should stande still; and
whether soeuer the thing should turne
the selfe, you should be present to your
selfe standing.

But nowe because you see in part, ye
see chaungeably, and when the thing
goeth out of sight, either it leaueth to
be, or it is sometimes seene, and
sometymes not seene. But if you were
all an eye, ye should not to see, nor see.
Therefore whatsoeuer is in parte,
is chaungeable, and whatsoeuer is not
in part, cannot be chaunged. But God
to whome it is the same to be, to vnder-
and vnderstand, sythe neyther he can be
in parte by substaunce, neyther in part
by wisedome, but euen as he is vn-
chaungeable in substaunce, so he is vn-
chaungeable in wisedome. And thus
much for the knowledge of God.

The nineteenth branch.

But we are to vnderstande, that this
knowledge is called sometimes Vi-
sion, sometimes wisedome, sometimes

foreknowledge, and sometymes prouydence.

Vision bicause it seeth.

Wisdome, bicause it vnderstandeth.

Foreknowledge, because it preuenteth.

Prouydence, bicause it ordereth. Of the which there arise to to harde, and to to doubtfull questions, the which I am afeard to set downe in thys treatise, and therefore will go to that, which remaineth.

And nowe that I haue entred by the eye of knowledge, and gone frō thinges seene, to thinges not seene, thus far this method hath led vs, that we are sure that the maker of all thinges is one, without beginning, without ende, and without chaunge, and these thinges we haue found, not without our selues, but within our selues.

The .xx. branch.

LEt vs therefore now yet see whether this the same our nature, doth teach vs any further thing of our maker. For it may be that it doth not only shew him one: But also eternall.

A briefe Exposition of certayne wordes

[illegible] and being one, ingendreth of the selfe one vnderstanding. [illegible] and [illegible] and [illegible] and

Of the onely minde commeth vnderstanding, because the minde hath begotten of it selfe vnderstanding. But of both, the mind is first, and the mind and vnderstanding, and thirdly the minde, vnderstanding, and loue. And this is thus in vs.

But in the maker, reason is of an other nature, for because we beléeue, that he hath ben euer. We must nedes confesse that he had euer wisedome: For if he hath ben at any time without wisdome, who made him wise afterwards? or of whome he receiued wisedome cannot be founde. And as this is most absurde, and contrary to all reason, to beléeue that he that is the fountayne, and and originall of all wisdome was sometimes without wisedome: So must it nedes be, that wisedome was euer in him, wisedome euer came from hym, and was euer with him.

Wisedome was euer with hym, for he had wisedome euer, which was wise euer, wisedome euer came from him, because he begat the wisdome, which he hath. Wisedome was euer with hym,

because the begotten neuer leaueth the begetter. Wisedome is euer begotten, and is euer in begetting, & yet neyther beginning, when it is begetting, nor ending when it is begotten.

It is euer in begetting, because it is eternall, it is euer begotten because it is perfect: so there is one that begetteth, and one that is begotten. The Father begetteth, the sonne is begotten, and because he that did beget, did beget from eternall, the Father is eternall. And because, he that is begotten, is begotten from eternall, the sonne is coeternall with the father eternall.

He that had wisdome, euer loued wisdome euer, and that which loued euer, had loue euer. Therefore loue is coeternall with the eternall father and sonne. For the father is of none, the sonne is of the father alone: But loue procedeth from the father and the sonne together.

Because we haue auouched before, that the maker of all thinges is absolutely and truely one, we must therfore confesse, that these three be one substantially. Therefore because he that is begotten,

gotten, cannot be the same of whom he was begotten, neyther he that proceedeth from the begetter and the begotten can be, eyther the begetter or the begotten, the inexpugnable ground of truth doth compell vs to acknowledge in the Godhead both the trinity of the person, and the vnity of the substaunce. Therfore to thrée in one Godhead is commõ both equal eternity, and eternall equality. For that cannot be diuers in euery one, which one Godhead maketh common to euery one.

Then thrée be one, because in thrée persons there is one substaunce, but the thrée persons be not one person.

For euen as the distinction of ech person doth not deuide the vnity of ỹ Godhead: so the vnity of the Godhead doeth not confound the distinction of the persons.

❧ The. xxj. branch.

BVt I thinke good a little more diligently, to weigh this former spéech: That the father loueth his wisedome. For men be wont to loue their know-

ledge for the profyte, not the profyte for the knowledge. As the knowledge of husbandry, of weauing, of paynting, &c. where the knowledge is reckned, altogether vnprofytable, except the profyte followeth of it.

If it were so about the wisedome of God, then should the worke be better, then the workman. Therfore we must hold that wisedome is euer to be loued for the selfe.

Now if it sometimes falleth out that the worke is preferred before wisdom, it groweth not of the iudgement of the truth, but of the errour of man, for wisdome is lyfe, and the loue of wisedome is the blessednesse of life.

Wherefore when it is sayde, that the father of wisedome, delighteth himselfe in wisedome, God forbid, that it should be thought that we beleeue, that God loueth his wisedome for the workes sake which he made by it: Nay rather he loued none of his workes, but for his wisdomes sake. And therfore he sayd this is my beloued sonne, in whome I haue set my delight, and not in the earth or in the

heauen,

heauen, or the Sunne, or the Moone, or the Starres, or the Aungels, or in any of the moſt excellent creatures. For although theſe things be after their manner delightfull, yet they cannot delight but in him and for him. For ſo much more doe I loue them, as they come nerer to his likeneſſe. Not therefore God loueth his wiſedome for his worke, but his workes for his wiſedome. For in that is euery thing bewtifull, and true, and is wholy his deſire. Light vnuiſible and life immortall, whoſe ſight is ſo much deſyred, that it maye delight the eyes of God. Simple, and perfect, not redundant, and yet full: Sole, but not ſolitary: One, & conteyning al thinges.

¶ The .xxij. branch.

BEcauſe we beléeue three perſons in one Godhead, it is to be ſought out, whether that, which agréeth to any of theſe agréeth to the other.

It was ſaide, that the father loueth the ſonne. Let vs nowe conſyder, whether it maye likewiſe be ſaide, that the loue of the father, and the ſonne, loueth

the sonne: That the sonne loueth hymselfe, that the father loueth hymselfe, that the sonne loueth the father, that the loue of the father, & the sonne loueth the father, that the loue of the father, and the sonne loueth it selfe, ỹ the father loueth his loue, & his sonnes, that the sonne loueth his loue & the fathers. And to make an ende, whether it be one, and the same loue, with the which euerye one loueth himselfe, and that, with the which euery one loueth another.

But this will be moze easie, if we call to remembraunce the thinges, that be spoken of befoze. Foz in ỹ fozmer treatise it is proued that GOD is the fyrst cause, and oziginall of all good things, neyther can there be anye Nobler good, then that, which is the Fountaine and beginning of all. So that it followeth, that God is the chiefe good. Therefoze God is blessed alone, and properly, and principally. And how can he be blessed, which loueth not the same, which he is. Whosoeuer therefoze is blessed, hothe loueth the selfe and the substaunce. If then the father and the Sonne be one,

and be one God, sithence, that true blessednesse is in God alone: It is vnpossible, but ỹ both ech one should loue the selfe, and eche one should loue another.

For it were no true blessednesse, nay rather it were the chiefe vnhappinesse, if they should parte themselues by contrarie will, and could not be parted one from another for the same substance.

As therefore the father and the sonne, and the loue of the father and the sonne, by nature, and substance be one: so also by will and loue, they must nédes be one. Ech one loueth the selfe with one loue, bicause they be one. Neyther is it any other thing, ỹ eche one loueth in another, but that, which eche one loueth in the selfe: bicause it is no other thing, that eche one is, but the same, that the other is.

That which the Father loueth in the sonne, the same the sonne loueth in himselfe, and that which the loue of the father & the sonne loueth in the sonne, the verie same the sonne loueth in himself.

Agayne, that which the sonne loueth in the father, the verie same loueth the

father

father in himselfe. And that which the loue of the father, and the sonne, loue in the father, that the father loueth in himselfe. Also that which the father, and the sonne loue in their loue, that the loue of the father, and the sonne loueth in the selfe.

Last of all, that, that the father loueth in himselfe, the very same doth he loue in the same, & in his loue. And ỹ which the sonne loueth in himselfe, the very same doth he loue in the father, and in his loue. And that which the loue of the father, and of the sonne loueth in it self, the verie same doth it loue in the sonne, and in the father.

¶ The .xxiij. branch.

MArke whether the voyce of the Father doth confyrme this? Thys is (sayeth he) my beloued sonne, in whom I haue together delighted my selfe. He did not saye, alone, I haue together delighted my selfe, neyther did he saye alone he hath together delighted me, neyther did he say both, I together haue delighted my selfe, and he together hath

delighted me. But he saide, I together haue delighted my selfe in him. That is to say, that which lyketh me in my selfe, is in him, & without him no iote of it, for that, that I am, he is, and because I am nothing, but that which he is, I cannot lyke my selfe without him. Then this is my beloued sonne, in whome I haue together liked my selfe. Whatsoeuer pleseth me, the same in him, and for him pleaseth me. He is the wisedome, by the which I made all things, and in him did I dispose eternally, that, which I made temporally. And so much the more do I loue euery my worke the liker I see it to the fyrst course.

Thinke not that he is onely a mediatoure for the recõciling of men, because thorow him the condition of eache creature is made commendable, and pleasaunt to my sight, in him doe I examine all my workes which I doe. And I cannot but loue that, which I see like vnto him, which I loue. Onely he misliketh me, which is vnlike vnto him.

If therefore you wil please me, heare him. And if you become vnlike vnto him

thorough your euell dædes, retourne by following him. In him is geuen the commaundement, and in him councell. The cõmaundement that you should go on. Councell that you should retourne: I would you had kept the commaundement. But because ye haue broken the commaundement, follow the councell, heare him.

He is sent vnto vs, as the Aungell of the great councell, that as he was geuen vnto vs fyrst made to glory, so should he be vnto vs lost, a medicine: Heare him.

He is your maker, he is your redéemer, he ý sayd God made you with me, which with you man alone cõmeth vnto you: heare him.

He is the forme, he is the salue, he is the example, he is the remedy: heare him.

It had bene better to haue kept still his likenesse: But now it wilbe no lesse glorious to retourne to the incitation of him: heare him.

O man why dost thou blame thy ignorance, beholde thy nature doeth reproue thée, the same doeth confounde

thée,

thée, thou knowest which a one thou art, whéce thou commest, what mater thou hast, what Mediatour thou nædest, and dost thou crye agaynst the Lord impudently defending thy selfe?

Thou knowest thou arte naught, and wastest mads good, of a good workeman, and dost thou cease and not crye to him that made thée, to come & repayre thée, which made thée, to redéeme thée, doubt not of his power: Sée his workes how great they be. Doubt not of his wisdom: Sée his works how faire they be. Doubt not of his mercy: Sée his workes how profytable they be. So God doth shewe his workes, how mighty he is in thy redemption. He doth also shew thée, how dreadfull a Judge thou arte to looke for, if thou refuse him for thy redéemer.

None can withstand him, for he is almighty.

None cã deceue him, for he is most wise.

None can corrupt him, for he is best.

None can flye from him, because he is euery where.

None can take him away, because he is eternall.

None can bow him, becauſe he is vnchaungeable.

If therefore we like not to haue ſuch a Iudge, let vs ſéeke and imbrace him as our redéemer.

❧ The .xxiiij. branch.

WHen of late I begone to learne thinges not ſéene, by things ſéene, I went from the creature hauing body, to the creature that had no body, I mean the creature pertaker of reaſon. And then from the creature pertaker of reaſon, I came to the wiſedome of God. But now going backe agayne, I meane to procéede, fyrſt from the wiſedome of God, to the creature, pertaker of reaſon and next from the creature pertaker of reaſon, to the creature hauing body.

The one is the order of knowledge, the other of condicion. For the bodilye creature, which is ſéene, is firſt known, then by the bodily creature, we learn to know that without body. Fynally this way of knowledge opened, leadeth vs to the Creator and maker of both.

But touching condition and ſtate,

for

for the fyrst steppe. The creature pertaker of reasō was made after the Image of God, afterwardes was made the bodily creature, that the creature pertaker of reasō should acknowledge within it, outwardly that, which inwardly it had receaued of the maker.

In the wisedome of God is trueth, in the creature pertaker of reason, is the Image of truth. In the creature hauing body, is the shadow of the Image.

The creature pertaker of reason was made after the wisedome of God. The creature hauing body was made after the creature pertaker of reason. And therefore all mouing and tourning of the bodily creature is after the becke of the reasonable creature. And euery mouing and tourning of ỹ bodily creature, should be after the beck of the wisdome of God. That whilst ech one doth still obey the superioure, they shoulde neuer leaue the order of the first condition, nor the similitude of the fyrst example.

So that whosoeuer will followe the method of knowledge frō thinges seene, to thinges not seene, must goe by know-

ledge of the bodily creature, to the reasonable creature: And by the knowledge of the reasonable creature, to the knowledge of the maker.

But he that retourneth from the not seene, to the seene, must fyrst goe downe from the Creator, to the reasonable creature, next frō the reasonable creature, to the bodily creature.

The course of knowledge in mans mind, doth goe before the order of condition. For we that are without, cannot retourne from the thinges within, except fyrst we pearce the thinges within with the eye of our mind.

The order of condition, doth follow the course of knowledge, for although mans weakneſſe doth somtimes a little enter in, to consider of inward thinges, yet his infyrmity is such, that he cannot long continue in the same.

The .xxv. branch.

After that I haue made knowne the things not seene, by the things seene, so farre forth as GOD hath giuen mee grace. Nowe let the minde retourne to

the

the selfe and see, what profyte it maye reape by this knowledge. For what doth it preuayle, if we knowe the highnesse of God his maiestie, and take no profyte thereby.

And therefore beholde, whiles we returne from that most deepe secrete of the contemplation of God, what bring we thence with vs, what but light, comming out of the region of light: For this is both conuenient and necessarie, that comming out of the region of lighte, we shoulde carry light with vs, to dryue away our darknesse, and who can knowe, that we haue bene there, except we returne lightened?

Let it therfore appeare, that we haue bene there, let it therfore appeare what we haue seene there.

If we haue seene power, let vs carry away the light of the feare of God.

If we haue seene wisdome, let vs carry away the light of truth.

If we haue seene mercy, let vs carry away the light of loue.

Power doth stirre vp sluggish to loue.

Wisedome doeth lighten those that were

An Exposition of certayne wordes
were blinded with darkenesse of igno-
raunce.

Mercy doth kindle the cold, with the
heate of loue.

Now consider I pray you, whether
light be any thing else, but day, & darke-
nesse but night: And euen as the eye of
the body hath the daye, and the night, so
the eye of the mind hath the day and the
night.

The .xxvj. branch.

THere be thrée dayes of the not séene
light, by the which, the course of the
spiritual life is inwardly distinguished.

The first day is feare, the secõd truth,
the thirde loue. The sunne of the first
day is power, of the seconde daye wise-
dome, of the thirde day mercie.

Power belongeth vnto the father.

Wisedome to the sonne.

And mercie to the holy ghost.

Our outwarde dayes, and our inwarde
dayes differ much.

Our outewarde dayes passe awaye a-
gainst our will.

Our inward dayes may returne for-
euer,

euer, if we will.

Of the feare of God it is written, that it abideth for euer, and euer. Also there is no doubt, but truth may continewe for euer: For albeit, it beginne in this life, yet then it shall be full, and perfecte in vs, when after the end of the worlde he, which is truth shall more manifestly appeare. Likewise of loue, it is written that loue neuer dyeth.

These be good dayes, that neuer haue ende, the other dayes be naught, which not onely, not abide euer, but cannot stay a little.

Of these the Prophete speaketh, the dayes of man be as grasse. The fyrste dayes be the desert & rewarde of sinne, the second be the gifte of mercy. Of the second speaketh the Prophete. In my dayes will I call vpon God. For if hée ment of the other, why doth he not saye, I will call vpon him in the night, séeing that he sayeth in an other place. At midnight did I rise to prayse thée. But he calleth these his dayes, because hée doth not loue the other.

Accoyding to the saying of Jeremy.

Lord thou knowest that I neuer cared for the day of man. Those be the dayes of the which Iobe was full. Of whome it is written that he dyed old, and full of daies, for he could not be ful of the other dayes which were not yet past.

Onely euil men know the dayes that be outward, and god mē the dayes that be inward.

God men doe not onely not loue the outward dayes, but curse them. Cursed be that day, sayeth blessed Iobe, in the which I was borne, and the nighte in the which it was sayd, a man childe is conceaued, let that daye be tourned to darckneſſe, and be had no more in remembraunce, nor see light.

Then we ought rather to loue the inward dayes where light and darckneſſe goe not together, where the beames of the eternall sonne doe lighten ẏ inward eyes of the heart of the world.

❧ The .xxvij. branch.

KIng Dauid spake of those daies saying, declare his sauiour from day to day. What is his sauiour but his Iesus,

for

for Jesus is expounded Sauyoure. And he is called sauyoure, because he doeth saue men from sinne and death, to lyfe. For of him so sayeth Saint John, the law was geuen by Moyses. But mercy and truth came by Jesus Christ. Likewise Paule calleth Christ Jesus the power of God, and the wisedome of God.

If therefore Jesus Christ be the wisdome of God, and truth came by Jesus Christ, it is euident, that truth came by the wisedome of God. So truth is ỹ day of wisedome.

Wisedome it selfe speaketh to the Jewes thus of this day: Your Father Abraham did desyre to see my day, he saw it and was glad of it, for the trueth of God is the redemption of mankinde, which he fyrst promised, which seeing he afterwardes performed, what did he else, but shew himselfe true.

Then truth was fulfilled by this wisdome, from the which all truth doth spring, neyther was any other sente to fulfill truth, but he in whom the fulnesse of al truth was. Therfore did Abraham well reioyce at the day of truth, because

An Exposition of certayne wordes
he desyred trueth to be fulfilled, which
daye then he saw by the holy ghost, whē
he did beléeue that the sonne of GOD
should be incarnate to redéeme man.

Let it be saide: Declare his saluati-
on from day to day, the second day from
the fyrst daye to the thirde, the daye of
truth, from the day of feare, to the daye
of loue.

First there was but one day, the day
of feare. Then came the seconde daye,
the daye of truth. It came I saye, it dyd
not succéede, for the fyrst did not depart,
so haue you two dayes. The third sprang
out, the daye of loue. But when that
thirde day came, it did not dryue away
the two fyrst. Blessed are these dayes, in
the which men maye growe to perfecti-
on, where things to come doe come, and
present doe not depart, where the num-
ber is increasse, and the brightnesse
multiplyed.

First men being vnder sinne, were
reproued by the lawe, and beganne to
feare GOD as the Iudge, because
they sawe their owne guiltinesse. Then
to feare him, is to know him, for truely

they

they cannot feare him, excepte they know him.

Now this knowledge was some light. Nowe was it daye, but not bright day, for they were yet dimme thorowe the darkenesse of sinne.

Then came the day of truth, the day of saluation, to destroy sinne, to lighten the brightnesse of the fyrst daye, and to engender feare, & not to take it away, but to turne it into better.

Neyther was the brightnesse yet full, till loue was ioyned to it. For the truth it selfe sayeth. I haue many thinges to say vnto you, but you cannot yet beare them, but when that spirite of truth shal come, he shall teach you all truth. So all truth is to this end, to take away the euell, and to rectify the good.

Behold there be three dayes, the daye of feare, which maketh the euell knowe the day of truth, which taketh away the euell, & the day of loue, which restoreth the good.

The days of truth doeth make bright the day of feare. The day of loue doeth make bright both the day of feare, and

the day of truth, vntill loue shall be perfected, and all truth known manifestly, and the feare of payne be tourned into the feare of reuerence. Declare therefore his saluation from day to day.

☞ The. xxviij. branch.

THe Prophete Osea spake of these dayes: He shall quicken vs after two dayes, and in the third day he shall rayse vs vp. For euen as our Lord Iesus Christ rising the third day from the dead, did himselfe quicken vs, and raise vs vp: So we hearing and being glad of this, it is conuenient that we shoulde be thankefull vnto him for this greate benefite. And like as we haue risen agayne, with him rising againe the third day, so we rising agayne this thirde day for him, and therowe him shoulde cause him to rise agayne in vs.

Neyther may we thinke, but that he would haue that payed agayne, which he fyrst lent vs. Therefore euen as hée would haue thrée daies to worke in himselfe, and by himselfe our saluation. Euen so he hath geuen vs thrée dayes to

worke

worke in our selues by faith in his mercy our saluation.

But because that which he did, was not onely a medicine, but also an example, and a sacrament, it was to be done outwardly, to teach vs what we should doe inwardly. So his dayes were outwardly, but ours are to be soughte inwardly.

☜ The .xxix. branch.

WE haue three dayes inwardly, in the which our soule may be lightned: Death doth appertayne to the first day, Buryall to the second, and rising agayne to the third.

The first daye is feare, the seconde is truth, and the thirde loue.

The day of feare is the daye of power, and the day of the father.

The daye of wisedome, is the daye of truth, and the day of the sonne.

The daye of loue, is the day of mercie, and the daye of the holye ghost.

Surely the daye of the father, and the daye of the sonne, and the day of the holye ghost is all one in brightnesse of the

God.

Godhead, but in lightening our minds; the father hath one daye, the ſonne an other, and the holy ghoſt the thirde. Not that in any reſpect we ought to beleeue, that the trinity which in ſubſtance cannot be ſeuered, in working maye be ſeuered, but that the diſtinction of the perſons maye be vnderſtoode, by the difference of the workes.

When the conſyderation of the Almightie power of God doth ſtirre our hartes to prayſe God, it is the day of the father. But when the wiſdome of God, doth light our harts with ỹ ſæne knowledge of the truth, it is the day of the ſon. And when the mercy of God conſydered doth fyre our hartes with loue, it is the day of the holy ghoſt.

Power doth terrify, Wiſedome doth lighten, Mercy doth glad.

In the day of power, we die by feare.

In the daye of wyſedome, we be buryed from the noyſe of thys worlde, by the contemplation of truth.

In the day of mercie we riſe agayne, by the loue and deſyre of eternall ioy.

For therefore Chriſt died the firſt day,

laye

laye in the graue the seuenth daye, and rose agayne the eyght daye, that in semblable maner, first power in that day by feare, should outwardly kil vs from carnall desyres, and then wisedome the next daye shoulde inwardly burie vs in the graue of contemplation: And last of all mercie in that day, should cause vs quickned to arise agayne by Fayth, and by the desyre of ȳ loue of God. For that

the first day is the day of labour, the seuenth day, the day of rest, and the eyght daye, the daye of ryſing againe.

A Prayer.

SYhyne we beſeech thée, O almighty and mercifull God, of our Lorde Ieſus Chriſt that father of glory, vpon our minds, and hearts, with the beames of thy heauenly grace, and geue vs the ſpirite of wiſedome and vnderſtanding, thorough the knowledge of thee, that the eyes of our heartes being lighted, we may knowe what is the hope of the calling, and howe riche is the glory of the heritage of thy ſayntes, and that excellent greatneſſe of thy power towardes vs, which beléeue according to the might of ỹ force of thy ſtrength, which thou ſhewed in Chriſt, whē thou diddeſt raiſe him from the dead, and diddeſt ſet him at thy right hand in heauen, farre aboue all Empyre, power, aucthority, and dominion, and euery name that is named, not onely in this world, but alſo in the world to come. Graunt this moſte mercifull father, for thy beſt beloued ſonnes ſake our onely aduocate and ſauioure Chriſt Ieſus. So be it.

¶ Whether

Whether the naturall

aud glorifyed body of Chriſt, is in all or manye places, at one, and the ſame time. by the Bp of Chichester

Icepherus doeth wrıte ȳ Vtiches and Dioſchorus the greate enemyes of the councell of Calcedon, went to Alamordarus a King of the Saracenes, a little before conuerted to the fayth, and babtized, to infect him with their herilyes. But the good King well inſtructed, and ſtrongly prȝopt vp, with the grace of God, contynued a zelous and conſtant prȝofeſſour of Chriſt. At the laſt when by no meanes he could rid himſelfe of the crafty, and impoȝtune ſouldyours of Sathan, he fayned, that he muſt needes goe ſpeake with certayne ſtraungers, & ſoone after retourning to Vtiches and Dioſchorus, tould them that he had receaued ſtrange newes, that Michaell the Archaungell was dead: Vtiches and Dioſchorus cryed out, and ſayd they were lyes: Foȝ it was vnpoſſible ȳ an Angell ſhould dye.

Then

Then sayd the King what mad men be ye, that confesse that Christ was crucified, and dead, and yet denye that he was a man.

The same in déede, though not in euery respect falleth out with them, which graunt that Christ hath a natural body, but deny that the same body is compzised in one place.

Vtiches denied that Christ was a mã, but he doeth not denye that he was crucifyed and dead: These doe denye that Christes body is bounded, or in one place, but they doe not deny that it is a naturall body: I doe not therefore sée how they can shifte their selues of the Eutikian heresy, or the confounding of the two natures in Christ, which take away place and circumscription from the naturall body of Christ: In worde they say, that the two natures in Christ be distincte, and that the seueral properties of ech of the natures be distinct, but in déede they confound them all in trãsferring the whole force of ỹ Godhead into the body.

Truth it is that the glorifyed body is

more

more subtill and nimble, then the not glorifyed body, as S. Augustine doeth wel say. But yet a body, and a body boũded with the boundes of place.

Aristotle doth say, and very truely, that euery body muste nedes be as it were hedged about with a place, & the same S. Austen writeth to Dardanus, take away spaces of places frõ bodyes, and they shalbe no where, and because they shall be no where, they shall not be at all. August. ad Dardanum.

But if the nature of the body of Christ be weighed by it selfe, it is so as you say. Notwithstanding if you loke to the power of God, by that and from that, it may haue force to be euery where. For who can set any bounde to the power of God, which made the heauens, ẏ earths, the seas of nothing: The aunswere is easie, no manne calleth in question the strength and power of God, but we inquire what his will is, our question is not, whether God coulde haue the naturall body of Christ to be in euery place at one time, but whether God woulde haue it so. Wherefore, that I maye be

frée from al quarels and slaunders, euen at the doze of my spæche, I doe openly and plainely pzotest, that we doe not thzust oz binde the bodye of Chzist into any straight pzison of the Firmament, but that we beléeue and confesse, that the same is in the most large and noble Countrie of the lyuing, farre aboue all the heauens, subiect to the sences. Also that we do not part the manhood frō the Godheade, oz the Godheade from the Manhood, but that we doe most certainly beléeue that these two natures be euer knitte and lincked together, in one parson of Chzist, perfyte God and perfyte man. Thirdly, that we doe not in any respect diminishe that great and infinite power of the great and mightye God, but that we do honour him as god almightie and eternall. And yet we are loth to be reckned in ỹ number of those which the Poet Horase doeth speake. Whilst Fooles doth auoyde one faulte, they fall into another, I meane, that I would neither speake moze narrowly, noz moze nobly of the most noble & blessed body of Chzist, there the wozd of god

doth

doth teach me. For our maister Christ goeth the same for a rule. Searche the scriptures: For they beare witnesse of me.

And truely the aunciente Fathers doe playnly teache, that argumentes drawen from the power of God, be both very weake and to to daungerous, first Tertullian against Praxias the Heretick sayd, it is not hard for God to make him selfe both Father and sonne contrary to the course of nature, as it was not hard for GOD to cause the barren to bring forth a childe, and the virgin an other. Certaynly there is nothing harde vnto God, but and if we shall vse these presumptions and gesses so abruptly & hastely. We may surmise any thing of god that God hath done it, because he coulde doe it: But not because God can doe all thinges, therefore are we bounde to beleeue, that God hath done that, which he hath not done, but it is our duety to serch out by Gods worde, whether he haue done it or no: Secondly S. Ierome, writing to Eustochius of the keeping of virginity, doth say (I speake boldly) although

Tertullianus aduersus Praxeam.

Hieron. tomo. 1. epist. ad Eustoch.

though God can doe all thinges, yet can he not rayse vp a Virgin after her fall.

Aug.lib. 26.cap.5. Thirdly saint Austen against Faustus, whosoeuer sayth, if God be almighity, he can cause, that those things which be done, be not done, he doth not see, that he sayth thus much in effect, if God be almightie, he can cause, that the same things which be true, in that, that they be true be also false. Last of all Theodorete in his thirde Dialogue, which is called Impatibilis: doeth saye, that we ought not to say definitely and absolutely, that all things be possible vnto God. By the which it appeareth that we may auouch without impechmente of Gods almighty power, that God hath not done all thinges which he coulde haue done, neyther doth the word teach ý, but this, God hath done whatsoeuer hée would, ý is to saye, whatsoeuer it séemed good to his wisdome to haue done: Thē we are to séeke out, whether it be Gods will & pleasure that the humayne and natural body of Christ should be in euery place, at one time. For if Gods will be so, it is without all doubt, but if Gods will bée

Theodor. in.3.dial.

not

not so, it is great sinne to teach or thinke the contrary. If Gods will be to haue the naturall body of Christ, a made body, an humayne body, and a natural body, a body distinguished with partes, then Gods will is not that Christes naturall body should be in many places at one time: For then it should breake the bounds, marckes, and limmittes, and should leaue to be an humayne and naturall body. Nowe nothing can at the sawe time be a humayne body, and a not humayne body, a naturall body, and a not naturall body. But you will say, you may not leaue to reason in matters of religion: Truth it is, if the booke of God teach otherwise: But the body of Christe hath this peculier and priuate grace, to be in many places at once, not locally: it is as much to say, as it hath this peculier grace, to be a body and not bodily: Wherefore I will goe on thus: It can by no meanes be, that a thing made should be euery where, but the body of Christ is a thing made, then it can by no meanes be, that the body of Christ should be euery where.

Basillius lib. de sp. 5.

Basillus the great doth proue the proposition in his booke of the holy Ghost: The Aungell that stode by Cornelius, was not the same tyme with Phillip, neyther he that spake to Zachary at the Aulter, was the same time in heauen.

But the holy ghost did worke in ỹ same moment in Abacuck and in Danyel, and was at the same time with Ieremy in the dungen, & with Ezechiell in Chouar: For the spirite of the Lord hath filled ỹ whole world. But he that is in all places, & presẽt with God, of what nature or condition oughte he to be beleæued to be, of that, which contayneth all things, or of that which is contayned in some perticuler place.

Vigilius in diall.

Vigillius doeth proue the same, speaking in the person of Athanasius in his Dialogue, in the which, the speakers be Sabellius, Photinus, Arius, and Athanasius: Thereby it is playne, that the holy ghost is God, because it is euery where, and is contayned in no place, as the Prophete speaketh to God the Father: Whether shall I goe from the spirite? For to be euery where, and in one and

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the same momente to fill the heauens, the earthes, the Seas, and lowe places belongeth not to any creature, but only to God: And a little afterward, it cannot be in one nature to lye in the bosom of the Manger, and to be shewed by the starres, to be subiecte to men, and to bee serued by the Aungels, to flye frō place to place, and to be presēt in euery place, to dwel in Earth, and not to leaue Heauen. To cōclude Cirillus proueth it thus, if God fill all places, and that by the holy ghost, the holy ghost is God, and not a creature. Cirillus lib. 13. thes cap. 1.

These may be briefely knit vp thus, according to Basill, the body of Christ eyther is of that nature and condition, which contayneth all thinges, that is to say, diuine, or God, or of that nature and condition, which is contayned in some perticuler place: But it is not the diuine nature or God, therfore it is contayned in some perticuler place. According to Vigill, if it be euery where, and contayned in no place, it is God, but it is not god, therefore it is contayned in some place: According to Cirillus, if it

fyll all places, it is not a creature, but it is a creature, therefore it doth not fil all places. I grant say you, that a creature should be God, if by the owne power it could be euer where, but the body of Christ, hath not that of the selfe, but by the maiesty of the Godhead adioyned to it. The hereticke graunted the same of the holy ghost, and therefore the authority of these ancient Fathers doth presse you as much as them. No saye you, I doe not speake of the body of Christ, as of a simple and common creature, but as of a creature coupled to the godhead by vnion or vning of person, and ỹ same also being glorifyed by resurrection and ascention, which I saye hath by force of the godhead this grace geuen to it, that it should be in euery place present with the Godhead, and neuer parted from it, and so cannot be comprised in any one place. Then heare what Theodorete doth say in his secõd Dialogue. The body of our Lord is risen againe, free from corruption and destruction, and is impatible and immortall, and glorifyed & worshipped of the heauẽly powers, and

Theodo. dial. 2.

yet

yet it is a body and hath the same circumscription which it had before. Here Cirillus in his second booke of the Trinity, if the Trinity coulde be parted, it should be a body, and if it were a body, it should be absolutely in place, and it should be great, and haue quantity, and if it had quanttiy, it could not auoyde circumscription. Cirillus lib. 2. & tom 1. de Trinitate

Here Austen in his thirteth Treatise vpon saint John, the Lorde Jesus is aboue, but here is also the truth, ỳ Lorde. For the bodie of the Lorde, in the which he rose againe, must nædes be in one place, but the truth is dispersed. August in Iohan. tract. 30.

I reason thus out of Theodorete, the incorruptible, the impatible, the immortall, the glorifyed, the worshipped body of the Lorde is circumscribed as it was being vpon earth: Therfore whatsoeuer bodye of Christ you meane, it is comprehended in one place: Out of Cirill thus: If the Trinity be a body, it is in place, it hath quantitie, it hath circumscription. But the humaine nature of Christ ioyned with the Godhead, and being glorifyed and made immortall is Theodoretus. Cirillus. August.

a body. Therefore it is in place, it hath quantitie, it hath circumscription.

But of Austen the body of the Lorde in the which he rose againe, must be in one place: Ergo the immortall and glorifyed bodye of Christ, is contained in one place. Neyther is this to part the natures of the manhode and Godhead of Christ, but to set downe the seuerall properties of eche nature: For I doe not meane, that the humane nature is in place seuered from the deuine nature, but is euer ioyned to it. But yet the humanitie doth not fyll all places, which the Deity doeth fill. This maye well appere by this similitude, although it be not like in all pointes, for you be to vnderstande, that a symilitude needeth not to be like in all pointes, but onely in those properties, the which is vsed to make plaine.

The bodie of the sunne abydeth euer in the globe or circle in the Firmamēt, but the beames of the sunne doe walke thorow the whole worlde, the vertue of the sunne doth comfort, fede, and nourisshe euerye lyuing creature vppon the

face

face of the whole earth, and yet neyther the beames nor the vertue of the sunne be parted from the bodie of the sunne. Euen so the body of Christ is placed in heauen, as in a most bewtifull and gorgeous Throne, but ẏ godhead of Christ doth not onely fill the heauens, the ayre, the sea, the earth, and the places vnder the earth, but also doeth comfort & nourishe all and euerye creature, in all and euery the saide places, and yet the godhead is not parted from the bodye, although the body fyll not so many places as the godhead doth. That famous and learned prince Iustinian spied thys, that two thinges might be ioyned together, and yet the one not to fyll so manye or the same places, as the other. And therupon in his most excellent booke: Called the Institutions of Iustinian, doeth most wisely and discretely order, that when the bodies & bowes of the tree hang ouer one mans close, and the roote of the tree hangeth in an other: That the tree should be his in whose close the roote groweth. For this purpose then the body & bowes of the tree be in Mevius his close, ẏ roote

Iustinianus, lib. institut.

of

of the tree growth in Titus his close, and yet the body and the bones be not seuered from the roote, but toyned to the roote, although the roote doth not fill any place in Meuius his close, as the body and bowes doe: Euen so then the body of Christ resteth in Heauen, but the godhead doth fyll al other closes & places, & they be not seuered, but remayn toyned together. For although the Godhead being of much more excellēcy and efficacy than the beames of the sunne, and more fruitefull then the rootes of trees, doe poure the force vppon all places and thinges, notwithstanding the body is not present, neither doeth fil al the same place. This is a more familier resemblaunce. The body of the Candle is set in the Candlesticke, but the light of the Candle fylleth the whole house. The body of Christ abydeth in heauen, the light of the Godhead fylleth the whole world: The light of the Candell is not parted from the body of the candle, neither is the Godhead of Christe parted from the body of Christ, but as the light shineth ouer all the house, and is not seuered

uered from the Candle, being onely in the Candlestick, for the godhead shineth ouer the whole world, and yet is not seuered from the bodye, being onely in Heauen.

Neyther be these my deuises, but that great Clearke S. Augustine doth plainly distinguish the two natures of Christ in the selfe same manner, writing to Dardanus. We do not think that it was sayd according to the humayne nature, which God the word toke of the Virgin Mary. This day thou shalt be with me in Paradise, for Christ as man was not that day in Paradise, but in Hell according to his soule, in the graue according to his flesh. Nowe if by S. Augustine, Christ according to his Godhead were in Paradice or heauen, according to his flesh in the graue, and yet his Godhead and flesh not parted, what partition should this breede of the Godhead and Manhood, to say that the naturall body of Christ is now only in heauen, and his Godhead both in heauen, and all other places. Also it is right to beleeue, and without any partitiõ of ỹ two natures,

Aug. ad Dard.

that when his naturall body was here vpon earth onely, and not in Heauen: (For according to that Christe sayd, I haue not yet gone vp to your God, and my god, your Father, and my Father.) His Godhead was then both in Earth, and in Heauen. And why doth it not as well stand with right fayth, and without any particiō of ỹ two natures: Now to belæue that his body is onely in Heauen, according to the saying of the Aungell, in the Acts of the Apostles: Whom the Heauens must holde, &c. and yet his Godhead to be both in Heauen and in Earth, and in euery place. For the same S. Augustine sayeth a little afterwards to the same effect: Doubte not that man Christ, that is christ according to his humayn nature is now there, from whēce he shall come, by the testimony of the Aungell in the same sorte, as hée was sæne to goe, that is in the same fourme and substaunce of flesh. According to this fourme we may not beleue ỹ Christ is euery where. For we must take great hœde, that we maynteyne not the deity of the man so, that we take awaye

the

the truth of the body. Neither doth it follow, that euery thing that is in GOD should be euery where, where as God is: For the Scripture speaketh moste truely of vs, that we liue, moue, and be in God, and yet be we not euery where, as God is. Albeit, that man is an other way in God, for God is an other way in that man after a certayne proper and peculier manner. For god and man is one person, and both be one Christ, one euery where according to his godhead, in Heauen according to his Manhood. And in the ende of ỹ Epistle, assure your selfe that Christ is euery where as god, and in some place of Heauen for the truth of his body. And vppon S. Iohn, according to the presence of maiesty we haue Christ euer, according to the presence of his flesh it was well sayd to his Disciples: Yée shall not haue me euer with you.

Act. 17.

Aug. in Ioh. tract. 56.

In his booke intituled of the substance of Godheade, which is also ascribed to S. Augustine, we ought to beléeue and confesse that the sonne of God according to the substance of his godhead is inuisi-

Aug. liber de essente diuinite.

ble without body, without circumscription, but according to his manhode, we ought to beleeue and confesse that he is visible hauing body, hauing place, and all the parte of man truely. Likewise Cirillus wryting vpon saint John, doth distinguish the same two natures in the same sorte, saying: Christ is not here by the presence of the flesh, which notwithstanding is euerywhere by the presence of maiestie. And Beda in a certaine Homely at Easter. The same God & man was taken vp in body, which he toke frō the earth, but remaineth with the saints vpon earth by his godhead, by the which he fylleth both the heauen & earth. And Fulgentius to Thrasimundus. Christ one and the same man locall of man, which is God infynite of the father, one and the same, according to his humayne nature, absent in heauen when he was in earth, and leauing the earth when he went vp into heauen, but according to his deuine and immeasurable nature neither leauing heauen when he came downe from heauen, nor leauing earth when he went vp into heauen. And Vigilius

Cirill. tract. 59.

Gregorius.

Beda.

Fulgenti. ad trac. in.

Vigilius.

Vigilius

gilius agaynst Vtiches, it differeth very much to be circumscribed wyth place, & to be euery where, & bicause the word is euery where, but the flesche is not euerye where, it is manifest that one, and the same. Christ is partaker of both Natures, and that he is euerywhere according to the nature of his godheade, and contayned in place according to the nature of hys manhod. Saint Austen doth name the maner of Christes true body, and doth call Christ locall. Cirillus affirmeth that he toke away the presence of hys body. Gregorie denyeth that he is in this worlde by the presence of his flesh. Beda doeth avouche that he was taken vp according to his manhood. Fulgentius doth affirme him to be a man locall, and to haue a humane nature local. Vigilius doth most euidently saye, that his flesche is not euery where.

But you will say, all these thinges be vnderstode visibly, and of a visyble presence. Truely, that is more absurde, then the other, which doth plainely appeare by viewing the Antithesis, or setting of the sentences one against ano-

ther. Vigilius doth say the woꝛde is eue-
ry where, the flesshe is not euery where.
But to visible, & the sence will be most
absurde, foꝛ you must say the woꝛde is
euerye where, the flesshe is not euery
where visybly, neyther yet the woꝛde is
euerye where visibly, and so Vigillius
hath set downe no difference of the two
natures: Foꝛ his sence muste be, the
woꝛd is euery where inuisybly, the flesh
is euery where inuisybly: Waigh that
of saint Gregorie, Chꝛist is not here by
the pꝛesence of his humayne nature,
you expound it by the visyble pꝛesence,
foꝛ you make this the Antithesis, Chꝛist
is not here in visible pꝛesence of his
flesshe, which is euery where by the in-
uisyble pꝛesence of his godheade: Foꝛ
the not visyble pꝛesence, and the inuy-
sible pꝛesence be al one: So there should
be no Antithesis, no fyght noꝛ repug-
nauncie of these sentences, but that the
ancient fathers ment a manifest Anti-
thesis, & a great repugnancie, who is so
dull, that he doth not vnderstande, oꝛ so
blinde that he doeth not see, sythence by
the same they auouch and establish two

diuers

diuers natures in Chriſt. The one of perfyte God, the other of perfyte man. Whereby it is euident, that the iudgement of the auncient fathers is, that Chriſt his body is not at al in earth, but ſittteth on the right hande of God the father in heauen, not in an Iuorie or golden throne, or in kingly or coſtly apparel, as the ſymple fanſie: but in great glorie and power, as the faythfull beléeue. This is proued by that of Chriſt, in the twenteth of ſaint Mathewe, I leaue the worlde, and I go to my Father, and agayne, ye ſhall haue the powre euer with you, but ye ſhall not haue me euer. Also I go to my father, and your father, to my GOD, and your God. Likewiſe ſaint Marke wryteth, that the Lorde Jeſus is taken vp into heauen, and ſytteth at the right hande of the Father. And S. Paule exhorteth all men to ſeeke Heauen, where Chriſte ſitteth at the righte hand of GOD the Father. Euen ſo the authour to the Hebrewes. 10. doeth ſaye. we haue ſuch a high prieſt, which ſitteth in Heauen at the right hand of ỹ throne

John. 16.

Coloſſ. 3.

of

of maiesty: And a little after he had offred one Sacrifyce for sinne, he sitteth for euer at the right hand of God, from
Acts.2. henceforth loking, that his enemies be made his fotestole, whome the heauens must hold, vntill the time of restoring of all thinges, as it is in the seconde of the Actes of the Apostles.

All this is spoken to set downe the diuers properties of the two natures in Christ, his deuine nature and his humaine nature, and to shew that a man may well expresse the seuerall propersties of eche nature, and yet in no case part the one from the other. But I pray you, is there no supernaturall property in the body of Christ, hath it no prerogatiues? Did the wonderfull vnion of the most holy godhead, poure no vertue: no force into it? Verie many, but yet not suche, as cannot agree with the humaine nature, as saint Austen doth excellently say, he gaue to it immortalitie, but toke not awaye the nature of it. And againe, we muste take great heede, that we do not affirme the deitee of the man so, that we take awaye the truth

truth of the body. Therfore the naturall body of Christ is made immortall, glorified, sanctified, quickned, but it is not made eternall, vnmeasurable, increat, or infynite, for these ouerthrowe the humaine nature.

And that certaine things be so peculiar to the godheade, that at all they doe not agrée to the manhood, but be applyed only in phrase or speech, and contrary, that certayne thinges be peculiar to the manhood, and doe not at all agrée to the godhead, but be applied to it onely by phrase or speech, is manifest: In ỳ firste of John. Ye it is which comming after me, was before me. Neyther to be before John, doeth agrée to the manhood of Christ in déede, neither to be after John to the godhead.

This is also manifest by these sayings, before Abraham was, I am, and the father is greater then I, neyther doeth it agrée to the manhood in déede to be before Abraham, nor to the godhead to be lesse then the Father.

Of this point be the Fathers, Irenæus, Ambrosius, Ieronomius, Vigilius, Augu- Irenæus.

sinnes, and almost all the rest, most sufficient witnesses. As sayth Ireneus; the soule is present to the body dying, and suffreth nothing, so y godhead of Christ is present with the manhood suffring, and suffering nothing; onely reflected.

Ambros. Ambrose of that vpon S. Iohn. Hereafter you shall se the sonne of man sitting on the right hande of the vertue: This sitting doth so appertayne to the man, sayeth he, that in no case it is applyed to the Godhead which is infinite, for God that is euer euery where, cannot goe from place to place: Ierome,

Hieron. Christ did die according to that he could

Vigilius. die: Vigilius agaynst Vtiches, he saye, and the same sonne of God the Lord Iesus Christe both died according to the fourme of a seruaunt, and died not according to the fourme of God. Austen

Aug. vpon that of S. John. None went vp into heauen, but he that came down from heauen, the sonne of man, which is in heauen, he was here, sayeth S. Austen, by flesh, in heauen, by Godhead, yea euery where by Godhead, and a little after, shall not man (Christ) be called the

sonne

sonne of God, which his flesshe alone deserued to be called in the graue? For what else doe we confesse when we say that we beleeue in the only begotten son of God, which was crucifyed, and suffered vnder Pontius Pilate, died, and was buryed, what was buryed of him, but his flesh without his soule. And more playnly afterwardes, who is he, by whome the worlde was made? Christe Jesus, but in the fourme of God, who was nayled to the crosse, vnder Pontius Pilate, Christ Jesus: but in the fourme of a seruaunt. Who was not lefte in Hell? Christ Jesus: but in soule alone. Who lay thrée dayes dead in the graue, and rose agayne? the same Christe Jesus, but in flesh alone. Christ is sayd in ech one of these, but all these be not two or thrée, but one Christ. Whereby it is playne, ỹ certayne properties, or peculier graces of the one nature, may be ascribed to the other, in worde thorough the vnion of the person, but cannot agree in déede thorow the difference of the two natures.

The which Vigilius doth most playn-

Vigillus lib. 2. contra Euty.

ly expresse against Vtiches: When according to the property of nature, onely the flesh died, only the flesh was buried, but according to the vnion of the person God dyed, and was buryed: For the person of the word is in the flesh, which died. Also, according to the propertie of the nature, the word came downe from heauen, not the flesh: And according to the property of the nature, the flesh died and not the word, but according to the vnion of the person, both the flesh came downe from heauen, and the word dyed and was buried. When when we saye, that God died and suffred: Let not Nestoreus be afrayde: For we speake according to the vnion of the person.

Againe, when we say, that God neyther died, nor suffered. Let not Vtiches dreade, for we speake according to the propriete of the nature. To this purpose writeth Theodorete: you are to vnderstande, that the vnion of the two natures doth make the names and proprieties common: you will not say (I suppose) that the flesh of God came downe from heauen: For it was made in the

Theodoretus.

Virgins

Virgins wombe. Yowe then, doeth the Lorde saye, if you shall see the sonne of manne go vp thether, where he was before? And againe, none goeth vp into heauen, but he that came downe from heauen, the sonne of manne which is in heauen, this he meaneth not of the flesh, but of the godhead. And the godhead is of God the father, how then doth he call him the son of man? They be reckned common to the person, thorowe the vnion, which be peculier to the seuerall natures. So we are to expounde the rest in this sorte as the Fathers do. The word became flesh. What is the mind? what is the meaning of this speeche: was the deuine nature made the humayne nature? God forbidde. Naye, it did take & vnite to the selfe the humaine nature. God did purge his church by his bloude. What meaneth this? hath the deuine nature bloud? God forbidde, that anye body should so think, but God did purge his church by the bloude of that nature, which he did appropriate by incarnation, or taking our flesh vpon him. They nayled to the crosse the GOD of glory,

Iohan. prim.

what is the the sence of these wordes? was the godheade pierced, or nayled to the woode? God forbidde. Nay, that nature was so affected, which the godhead did take to the self of ỹ virgins wombe.

Wherefore thorowe the vnion of the person, such things maye be spoken in worde, but they cannot agrée in déede. Neyther doth that of saint Basill of the birth of Christ disagrée with these. Yow is the godheade in the flesshe, as the fyre is in the yron, not transitiuely, but distributiuely. For the fyre doth not runne into the yron, but abyding in the place, doth imparte and bestowe the peculier facultie vppon it. Yowe then was not God the word fylled with bodily weakenesse? as the fyre doth not get to it selfe the propzieties of the yron. Irõ is black and colde, and yet fyred, it becommeth bright and hotte. So the humayne nature of the Lorde, was made partaker of the deuine nature, but did not poure into the deuine nature the owne weakenesse. And so I sée certaine propzieties dispersed, but I doe not vnderstand all, for after the vniting of the godhead, the

body

body of Christe was hungrie, colde, thirstie, wearie, and grieued, and this is true of Christ the voyce: My Soule is heauie; euen vnto death. And nayled vpon the crosse he sayeth: I am dry. He suffred truely, he dyed truely, hee was compassed about with place truly. I would therefore gladly learne, why the two natures should be sayd to be deuided, because the seuerall propzieties of ech nature be set downe after his rysing agayne, rather then they were, whē the seuerall propzieties of eache nature were set downe before his death. For I reasō thus, the body of Christ liuing vpon earth was in one certayne and peculier place, but the Godhead was in euery place. And yet none will say that the person of Christ was then deuided, why then may we not likewise say, that the body of christ being in heauen, is in one certayn and peculier place, and yet not deuide the person of Christe: For in Christes person being vpon earth, perfecte God, and perfect man, were coupled together: As S. Paule doth excelētly say to the Colossians. In him doeth

Math. 26.

dwel

dwel all the fulneſſe of the Godhead bo-
Coloſſ.1. dily. The true, full, and abſolute God-
head did dwell in the true, full, and ab-
Coloſſ.2. ſolute body compriſed in one certayne
and peculier place, and yet was there
no renting of the perſon of Chriſt.

What ground then haue theſe lamē-
table and bitter outcryes that the per-
ſō of Chriſt is deuided, that his godhead
and manhod be plucked aſunder? be-
cauſe we auouch that the naturall body
of Chriſt is in heauen, at the right hand
of God the Father and yet his godhead
to be euery where, did not his godhead
then fill heauen and earth? when his
naturall body was in a cozner of the
earth, whē it lay in the graue. And may
not nowe the Godhead fill the whole
woꝛld? and his naturall body be onely
in heauen, and the two natures not ſe-
uered. Away then, away with quarrels
and let truth pꝛeuayle and tryumphe,
by the which the two natures of chriſt
tyed togeather with the meruelous
bonde of the vnion be diſtinguiſhed, but
not ſeperated.

And truely to continue in the ſame

reſem-

resemblance of saint Basill, the fyre doth not chaunge all the properties of the Iron, for the Iron fyred and hotte is heauy, falleth downward, is a solidde and thicke body.

This is S. Basils meaning, that those forces of the fyre be transferred into the Iron, of the which the nature of the yrõ is capable, not those, which ouerthrowe the nature of the yron. And in like manner that those forces and propprieties of the godhead be transferred into the body of Christ, of the which the nature of the body is capable, not those, which ouerthrowe the nature of the body: For we must euer haue recourse to that worthy saying of S. Austen, he gaue immortality to his body, but he toke not awaye the nature of the body, neyther is the godhead of the man so to be mainteined, that the truth of the body be destroyed. Simile Basill.

But why do I stand vpon this poynt, why doth my speech so long wãder? why doe I not open the spring of this controuersy? For al this contẽtion floweth frõ the question aboute the presence of the naturall body of Christ, being in the sa-

trament of the body and blood of Christ. For if that matter be once ordered and ordayned, the other will sone be ended. But that is a matter of great importaunce, of the greatest in the worlde, it oughte not to be handled but warely, and reuerently, most warely, and most reuerently. Your good name shalbe rent with the bad speches not only of the enemies, but of the enuious. I refer that to God. The matter is very hard: The question to darke, discoursed in Sermons: Tossed in disputations, varyed of through all Christendome, and as it should seeme of passing great difficulty. God will helpe out with that, whose both helpe we most humbly pray, and busines most faythfully do, out of whose most blessed, and most certayne, & most true wordes, all the reste of our speeche shall grow.

Math. 26. It is written in the .26. Chapter of the Gospell after S. Mathewe, in this wise, when Jesus had taken bread, and blest, he did breake and gaue to the Disciples, and sayd, take ye, eate ye, this is my body: And taking the Cup, after he had

had geuen thanks, he gaue to them saye-
ing, drink all ye of this: For this is my
blod of the new Testament, which is
shed for many, for the forgeuenesse of
sinnes.

And in the .14. after S. Marke, when Marck .14.
Jesus had taken the bread, and geuen
thanks, he did breake and gaue to them
and sayd. Take yée, eate yee, this is my
body, and when he had taken the Cuppe
and geuen thanks, he gaue to them and
sayd. Drinke ye all of this, and he sayde
to them, this is my blod of the newe te-
stament which is shead for many.

And in the .22. after S. Luke, when he Luke .22.
had taken bread, and geuen thankes, he
brake, and gaue to them saying: This
is my body, which is geuen for you, doe
you this in remembraunce of me. Like-
wise also the cuppe, after he had supped,
saying. This cuppe is the new testamēt
in my blod, which is shed for many.

Lastly saint Paule to the Corinthians 1. Cor. 11.
the .xj. Chapter, and the fyrst Epistle.
The Lorde toke bread, and when he
had giuen thankes, he brake, and said.
Take ye, eate ye, this is my body, which

is broken for you, do ye this in remembrance of me. Likewise also the cup after he had supped, saying: this cup is the newe testament in my bloude: Doe ye thys, as often as you shall drinke in remembraunce of me. For as oft as you shall eate this bread, and drinke of this cup, you shall shewe the Lordes death vntill his comming.

I haue set downe the whole wordes of the holye ghost, done out of greeke into Englishe, worde by worde: That so good a foundation being layde, the rest that followeth, myght be the more fyrmely builded therupon. Let vs nowe viewe and waigh all these thinges. Christ toke the same bread in his haude, which was vpon the table: Christ gaue to his Disciples the same breade, and whiles he was giuing the breade to his disciples, he speaketh as before: whiles his Disciples eate this breade, whiles they did browse it with their teeth, and swallowed it into their stomaks, where was christ? was he not at the table? did he not speak to thē? did he not both eate & drink with them? was he not seene, heards, and

touches

touched. In which place was the bodye of Christ: In the mouth and stomack of his disciples, or at the table, where they both sawe Christ, and heard Christ: if you say in both places: Then this followeth: That eyther Christ had two bodies, or else that there was two christs, both which aunsweres be very vngodly and absurde.

But you wil say the wordes be plaines for Christ spake plainely and distinctly. This is my body: This is my bloude. Neyther is it lyke, that Christ woulde speake doubtfully, in the last talke, that he had with his disciples. I graunt the wordes be plaine after the maner of misteries, in the which things subiect to the sense, doe represent and shewe things, which be taken onely of a godly minde, and by a religious fayth. I graunt that Christ gaue his bodye and that his Disciples toke it, and eate it, not after a naturall and grosse maner, but after a supernaturall, that is heauenly and spirituall. What then doe you denie, that the breade is the bodye of Christ: That the wine is the blood of Christ: not I truely.

ly. But I saye, that they be so in truth of religion, sacrament, and misterye, and not by chaunging of nature, element, or substaunce. For Christ doth call the breade his body, but he doth not say that it is chaunged into his bodye.

Then you call it breade, and the holye Writer of this holy Storie doth himselfe call it breade, the wordes be these. He toke breade: he gaue thankes: he brake: he gaue: doth he not meane by this circumstance of wordes, to make the matter plaine: I praye you, what toke he? bread. What brake he? the same bread. What gaue he the same bread? For that that he toke, that he brake: and that that he brake, that he gaue to hys Disciples: and that that hs gaue to his disciples, that did his disciples eate. But bicause it is a misterye, which is in hand. Therfore it representeth the great and heauenly things, which the holy words of the high priest of our Lorde and Sauiour Christ Jesus doe declare. This is my body sayth he: which is broken for you, doe this in remembrance of me. Again, of the Cup of wine: This Cup

is the newe Testament in my blonde, which is shedde for you. What meane these wordes? what sence haue they? what signifye they? some prodigious thing, or newe thing, or light thing, or thing of smale value? No. But the most certaine testifycation and assurance of the forgiuenesse of our sinnes, saluation, & life euerlasting, which we obtaine by the death of Christ, and which is exhibited by the outwarde elementes of bread and wine, but receiued only by ỹ inward hand of fayth, and sene onely by the inwarde eye of Fayth.

Christ gaue to his disciples bread and wine, ye, he gaue also vnto thẽ his body and blood, that they by fayth being fed, with this heaẽly bread & this heauenly drinke, might haue life euerlasting, which to printe more surely in their harts, he playnly telleth thẽ, of his blessed body ỹ was to be rent for them, and his precious blood that was to be shedde for them, and for many other, that God the Father being pacified with this rich sacrifice, might forgeue thẽ there sinnes. Therfore he called this a new league, &

a new testament often promised by the holy Prophets, which was to be confirmed not by the blod of beastes, but by the sheadding of his holy and precious blod: wherefore his will and pleasure was that this mistery of so great things should be celebrated euer in publique assemblies, both that the remembrance of hym might euer be freshe with hys, and that often thankes might be geuen to God the father, & that his louers and professors might be stirred to mutuall loue, by so godly a præsidēt, & also signed wyth the holy seale of eternall blisse.

But thus much at large, the rest more briefly, that truth may be sooner picked out and more plainely appere: For as Marcus Tullius saieth of Philosophers. So I thinke Deuines bounde to briefe arguments. That which christ toke, he brake: that which he brake, he gaue to his Disciples: that which he gaue to his disciples, he called his body: Therefore he called breade his bodye. For he toke breade, brake breade, and gaue it to his Disciples.

But that which is breade by nature,

is

is not the substance of Christes bodye. Except we will prodigiously confounde the substance of thinges, and so by consequente the naturall bodye of Christ, is not really, and bodily, in the sacrament of the body and blod of Christ. But here is made a stoppe: that Christ blessed the bread after he had take it, as S. Mathew and S. Marck sayeth, by vertue whereof there followed such a chaunge, that although he toke bread, yet he neyther brake bread, nor gaue bread: This sophistication is called of the Logitians: Petitio Principij: For first S. Marcke doth not say, that Christ blessed ỳ bread but that when he had taken, he blessed.

Secondly, the greeke word εὐλογησας, doth as well signify to geue thanks, as to blesse, and that it signifyeth there to gene thankes, because the holy ghost is the best expounder of it selfe: Both S. Luke & S. Paule, declare, which both for that worde εὐλογησας, vse this word εὐχαριστησας, which signifyeth to geue thanks, and not to blesse. Thirdly, as it was met touching ỳ bread. So was it

mente touching the Cuppe and Wyne. But both Mathew and Marcke themselues, speaking of the Cuppe or wyne, vse not thys worde εὐλογήσας, but the saide worde εὐχαριστήσας. Therfore it is manifest, that both they ment, hee gaue thankes, after that he had take the bread, and he gaue thanckes after he had taken the Cuppe. Briefely thus: That that is true about the bread, is true also about the Cuppe or wyne, but the ruppe or the wyne haue ioyned vnto them, no wordes of consecration, or transubstantiation, or chaunging of one substaunce into another, as it appereth by S. Luke and S. Paule. Therefore the first principle is God, that breade was taken, & bread was broken, and that bread was geuen to the Disciples.

Adde to these that S. Paule in the .xi. Chapter, and fyrst Epistle to the Corinthians, aduisedly & purposely speaking of the Lords supper, sayeth, is not the bread which we breake the partaking of body of Christ. And Luke in the secõd of the Actes. They did continue together

in the doctrine of the Apostles, & in par-
taking and breaking of bread, & a little
after he sayeth, that the Disciples came
together to breake bread, by the which
it is necessarily concluded, that the same
was broken which was taken, and that
that was broken was geuen, and of
that that was geuen did Christ say, this
is my body. Therefore christ did say of
bread, this is my body. For as Christe
ment of the bread, so he ment of ỹ wine,
but he ment of wyne to be drawen and
drunke, as it appeareth by Marcke and
Mathew, where he sayd, I will drincke
no more of the fruite of this wyne, &c.
Therefore he ment also that bread, that
was eaten.

Agayne if the substaunce of the bread
be chaunged into the substaunce of the
body. Then the substaunce of the wine
should be chaunged to the substaunce of
the blod, but in the second place, not the
substaunce of wyne, but the substaunce
of the cuppe should be chaunged into the
new Testamente, by the wordes of cō-
secration, as their terme is: For wher-
as Mathew and Marck briefely saye:

This is my blood, Luke and Paule doe set downe at large, this cuppe is the new testamēt in my blood. But you will say that the cuppe doth signify the wine in the cuppe, by a figure called Metonomia: Then you graunt that the holy Ghost doth speake figuratiuely in the matter of the Sacrament, but let that goe, and let it be, this wyne is the new testament in my blood, if the wyne should be chaunged, it must be changed into the newe Testamente of Christes blood, but that speech cānot stand, except it be vnderstood figuratiuely and spiritually thus.

This Wine is a visible signe of mine new inuisible league, couenaunt, will, grace, and mercy, which shall be confirmed and sealed with the sheadding of my blood.

When neyther the fyrste wordes touching the bread, implye any chaunge of substaunce, but haue a spirituall and figuratiue meaning: For whether you say the cuppe or the wyne, the speech must nedes be figuratiue. For neither the cuppe or the wyne eyther is or can

be

be properly called a testamente. Nowe if the second speech of the wyne do necessarily imply two figures at the leaste, why should it seeme so strange to saye, ỹ the first speech of the breade doth also imply a figure.

Doe you then, saye you thinke, that Christ spake doubtfully? and woulde in his last departure leaue hys Churche doubtfully? Not I truely. Why then do you talke of figures and troupes? and figuratiue speaches, and spirituall senses? Not euerye figuratiue speache is doubtfull, and it is as great a faulte to refuse a figure, when the place geueth it, as to forge a figure when there is none. And it is most manifest by Saint Luke and saint Paule, that the second speech of the Cup or wine is figuratiue, and hath a spirituall sence. For bothe they expounding the briefe wordes set downe by saint Mathew, and S. Marke expressely saye, that Christ saide, this Cup is the newe Testamente in my blood. And what sence or meaning can these wordes haue? but this, that in

this ſacrament there is deliuered vnto Chriſtians a viſible and moſt certayne ſighe or ſeale, of that new inuiſible, truſe, will, grace, and mercie, which God hath made and aſſured hys church of, in theſe more mylde and gracyous dayes, and would ſeale and ratify with the bloude of his ſonne. For the wordes in S. Luke doe proue this ſence, which he addeth of Chriſt, ſaying: Doe this in remembrance of me, and alſo of ſaint Paule. Ye ſhall ſhewe the Lordes death vntill he come. Neyther here do I doubt that the true, godly & learned wil thinke that I haue not ſpoke reuerently of this moſt holye and bleſſed miſterie. For I geue more honor and reuerence to it by a great deale, then any that doth fanſye a groſſe and carnall preſence. But ſome will ſaye that I ouerthrowe all, & bring all to naught, and make the holy ſacrament nothing elſe but a peece of bread, and a little wine: that is a moſt falſe and malicious ſlaunder. For I moſt certainely beléeue it to be one of the moſt precious Jewels that Chriſt left to hys church, and that both the body and blood

of

of Christ is truely and effectually exhibited by the power and grace of God, and truely and effectually receaued by the fayth of the christian receyuer. But such men deale with me, as they & such other deale with good preachers, which to pull downe the pryde of mans harte, telleth him, that he is nothing but dust, earth, ashes, and smoke and grasse, and then a worldling wyll saye, that, that preacher maketh a man no better then a beast. Whereas the preacher meneth this onely of the one parte of man, that is, his body, wisedome, beautie glorye, pompe, and pryde, which in deede be nothing else but dust, and grasse & smoke, that fade and perishe away, and not of the seconde parte of manne, that is hys soule, which is immortall and eternall, and certainly as man hath two partes, the first the bodye which is visible & fading, the seconde his soule which is inuisible and eternall, euen so this holye and blessed sacrament hath two partes. The fyrst the element of breade and wyne, which is visible and fading, the second, the grace, and fruites, and be-

nefites,

nefites of the body of Christ rent, and his blod shed for the raunsome of man. And as he, that sayeth the body of man is mere flesh, and fading flesh, and nothing but flesh, doeth not deny the immortality of the soule therby, nor make whole man nothing else but body and flesh, for he meaneth onely of the fyrste and fading parte of man, which is sensible, and not of the second part of man, which is insensible, euen so he, that sayeth that the elemente of breade and wyne, be mere bread and wyne, fading bread and wyne, and nothing but bread and wyne, doth not therby deny or take away the grace and benefyte of the body and blod of Christ, nor make that blessed sacrament nothing else but bread and wyne. For he meaneth onely the fyrst and fading part of that sacrament, which is sensible, and not of the seconde which is insensible. And let any indifferent man iudge, whether he speaketh more honourably, or doth more set forth the maiesty of that sacrament, which sayth that free forgeuenesse of all our sinnes and a sure possession of eternall life

like, springing frō the free mercy of God is derived and poured into christian heartes by that sacrament, and as a Conduite thorough the forces of a trüe & liuely fayth, in the death and merittes of our only Sauyoure Christ Jesus, or he which by fancying of a real, carnal, or corporall presence, doth binde and tye al the grace and power to creatures.

I confesse with all my harte, y Christ hath left vnto his church nothing, eyther if a man consider profite more fruitfull, or if sweetenesse more pleasant, or if honour more glorious, then the most holy and blessed sacramente of the body and blood of Christe, by the which the moste aboundaunt grace and mercy of God, is dropped into holy and faythfull soules, but to speake otherwise of creatures, then can be iustified by the word of god, is wicked and damnable.

And such as would haue al things litterally vnderstood, let them view the wordes well, and neyther this worde Cuppe, nor Is, can be litterally vnderstood, which also Thomas Aquinas there Archscholeman doth confesse, saying By

Thomas Aquinas,

that that is contayned in this Cuppe, is remembred the new Testamente confyrmed by the blood of Christ: For this worde cuppe he sayeth, that, that is contayned in the Cuppe: For this worde Is, he sayeth, is remembred, is representeth or is syguifyed. And although in others they condemne necessary & plaine figures, yet they themselues be forced to immagine vnnecessary & to to straunge fygures, fyrst where the Text sayeth: Hoc, meaning this bread, they will not haue it so, but theyerpound it to be individuum vagũ, which is not any certayne determined thing, but onely one certayn thing at large in generality: where ỹ text doth say, Est is, they saye transubstantiatur, transelementatur, is chaunged into the substaunce, the nature of the element is changed.

These wordes take ye, eate ye, this is my body, they turne thus, this is my body, take ye, eate ye, by a fygure called Husteron Proteron, which setteth that behind that shonld goe before. Ye blessed sayeth the text, he transubstantiated, he chaunged the substaunce saye they, he

brake sayeth the text, the accidentes, the formes or sheaues of bread say they. Do ye, sayth the text, sacrifyce ye, say they. This word (bread) hath a Quatermon of fygures. Fyrst, because it was bread. Secondly, because the Infydell taketh it onely to be bread. Thirdly, because the fourme and shewe of bread remayneth stil. Fourthly, because the forme or shew of bread, doth norrish as perfectly, as though it were bread: Frangitur is broken sayth the Texte, frangebatur it was broken, or videtur frangi, sæmeth to bee broken say they. Now sæmeth to be broken, is as much as is not broken. Then the word of the Text, Is, is broken, their word or expositiõ, Is, is not broken, and this is a to too straunge kinde of fygure. For, Is broken, and is not broken imply a playne and full contradiction. Much like as the glose expoundeth the Texte, statuimus, &c. we do decree, enact, or determine. Whē the glose hath made many expositions of this law, & none of thē to the meaning of the law, well sayth it, Statuimus. We doe decree or determine, is as much to say, as abrogamus,

we doe abrogate or disannll, which apposition implyeth a playne and ful contrariety. So they obscure & deuine the playne wordes of this blessed sacrament, the heauenly fode of our soules, & dasill our eyes with Indiuidium vagum, transubstantiacon, transelementacon, Concomitontia, pendula in ære, accidents without subiectes, Quantum sine modo quãti, and such other chaffe of their own.

Stories doe tel, that Lisander picked out a great summe of Golde out of the bottome of a bagge, and sowed it vp agayne cunningly. But Lisander his doinges were spyed by a Billet, that was lefte in the Bagge. And the Billet that Christ hath lefte vnto his church, that is his holy word, doeth shewe the subtill seames of these crafty sophisters, which so subtilly haue picked christ his bagge, that is the institution of his most blessed sacrament. And as the sacrament of the old law, had a spiritual & heauenly meaning, and not a litterall, euen so haue ours: For they differ only in respectes and not in substaunce.

And to this purpose sayeth S. Augu-

stine right wel: Tunc Christus venturus, modo Christus venit, venturus et venit diuersa verba sunt. Sed idem Christus. Then was Christ to come, now Christ is come. To be to come, and to be come, be Uerbes of diuers times, but the same Christ. The Jewish sacrifices or sacramentes, did represent and signifye to them the blood of Christ that should be shed for the forgiuenesse of our sinnes. And our sacrifices or sacramentes doe represent and signify vnto vs the blood of Christ that hath bene shed for the forgeuenesse of our sinnes. And euē as we be saued, and the gates of heauen opened vnto vs for that we certainly do beléeue that Christ dyed for vs, euen so were they saued, and the gates of Heauen opened vnto them, for that they certaynly beléeued that Christe should dye for them. So that the same fayth carryed them vp into heauen, which now carryeth vs, as the same Authour doth playnly declare writing vpon S. Iohn. Videte fide manente signa variata. Marke how the same fayth continuing the signes or sacramentes be varied or become

Augustinus.

become diuers.

In diuers signes or Sacraments the same fayth is, but most playnly in the 25. Tractat vpõ S. Iohn, S. Augustine setteth forth this differẽce, shewing that our Sacramentes be fewer, easyer, more signifying, and of more maiesty, then the Israeletical, sed quod significata paria, but equall as touching thinges signifyed. Chrisostome doth set out the matter by this simillitude. A Paynter sayeth he, that is to paynt the story of some famous victory doth first draw the Lineamentes of men, Horse, Citties, and Castles in obscure lines, and then he that would discerne them must both know them perfectly, and view them earnestly. Secondly, he addeth to the collours and due proportion to eache, and then any that knew them, shall discearne them at the first syght. GOD is this Paynter that paynteth the Story of the famous victorye of his deare sonne, which he had ouer the Deuill, Death, Hell, and sinne. The Sacrament of the Israelites be like vnto the first draught. The Sacramente of the

Christians,

Christians, be like vnto the seconde draught. The same Auchour compareth their sacraments to the lighte of a Candle, and ours to the brightnesse of the sunne. Saynt Paule compareth them to a childe, and vs to a ful perfect man. So that Christ that is seene, or signified is al one, the seers or the thing signifying be diuers. For the Iewes sawe Christ in the law, we in the ghospell. The law is a darke shadowe: the ghospell is a perfect Image. The Iewes saw Christ in the sea, in the clowde, in the rocke, in Manna, in the bloude of Goates and Calfes. We see Christ in the sacrament of baptisme, in the sacrament of hys bodye and bloud by himselfe ordayned. The difference is this, they sawe hym somwhat darkly, we see him very plainly. They saw the same light that we do, but not in like quantitie, they sawe the same Image that we doe, but not with lyke colours and furniture. And if he would also then inferre, that the sacramentall breade by this reason were no better then common breade, I vtterlye deny that sum. For they differ as much

as heauen and earth, as the ſpirite and the bodie. For the common breade is earthly fode: the ſacramentall bread heauenly fode: the common breade hath force onely to fede the body: the ſacramentall breade hath force to fede bothe bodye and ſoule: and to unite and make them partes of Chriſtes miſt: all body. For by the faithfull recepte of it, our bodies and ſoules be made cleane by hys bodye and ſoule, and thereto ſpiritually toyned. But yet euen as old bread when it is ſet vpon the table, is in ſubſtaunce the ſelfe ſame that it was, when it was taken hotte oute of the Ouen, but in qualitie muche differing, as the one time colde, ſtale, and dry: at the other tyme, hotte, newe, and moiſte. Euen ſo the ſacramentall breade in ſubſtaunce is the ſelfe ſame, when it is eaten of the faythfull, that it was when the minister toke it fyrſt into his handes, but yet in qualitie exceeding much differing, as at the one time earthly, and bodely, at the other time heauenly and ſpiritual.

So y this matter doeth conſiſt chiefly

in faith as our maister doth tel in the first of S. Iohn the Euangelist, to whō when the people had sayd, what shall we doe, that we may worke the workes of God, Iesus answered, and sayd vnto them, this is the worke of god, that ye beleeue in him whom he hath sent, and it is thus substantially cōcluded out of the words of our sayd mayster, out of the sayd first chapter, whosoeuer hath life euerlasting, eateth the flesh of the sonne of mā, and drinketh his blood, but he that beleeueth in Christ hath life euerlasting, therefore he that beleeueth in Christ eateth the flesh of the sonne of man, and drinketh his blood, but then you wil say, to what purpose is the sacrament so very great.

For man néeds not only to be taught by the eare, but also by the eye, and the teaching by the eye is more effectuall thē by the eare, as the Poet wel sayeth. Horatius.
Signius irritant animos dimissa per aures, quam que sunt oculis subiecta fidelibus.

Such thinges doe moue the minde lesse which doe enter in at the eare, then

those which be layde downe before the eye, as for example when Marcus Antonius moued the people of Rome to reuenge the murther of Caius Iulius Cæsar: He did set forth the valiantnesse, wisedome, learning, liberality, and other good giftes of Iulius Cæsar to the vttermost that he could, both in words and gesture, he stirred the people somewhat, but had not his purpose, then he plucked forth the shirt of Iulius Cæsar all to be sprinckled with blood, and layd it forth before the eyes of the people, which as soone as the people beheelde with their eyes, they were inflamed by and by as it were with the sensible old loue of their good Souereigne, and ran fourthwith & fyred the houses of the traytors, and killed them.

Euen so when the Preacher setteth forth the graces and mercies of God obtained to man, by renting of the blessed body, and shedding of the precious blood of the vnspotted Lambe Christ Iesus, it moueth man much, but when the said Preacher doth pluck forth the shirte of Christ be sprinckled with blood, that is by

by breaking of bread sheweth to ỹ eye, how his body was broken, and by drinking of the Wyne, how his blood was shed, it inflameth man as it were with the sensible old loue of his grand Soueraigne Christ Iesus. The like example is drawen out of the holy writ, whē the Leuites wife was killed by the wicked people of the Sabonittes, he the said Leuite cut his wife into twelue peeces, & sent one peece to eche Tribe of Israell with this message, that one might vpon necessity be lodged in the Citty of Gabia, where his wife was not only most bloudely abused, but also cruelly murthered, which moued the some what, but when the messenger plucked forth the parts of the woman, and shewed the head to one, the arme to an other, and so forth, all the people by & by were moued, as one to reuenge that fact, euen so, when the preacher telleth the people of the whipping & scourging of Christe, of the nailing to the Crosse, of the pearsing of his heart, of the sweating & dropping of water & blood, it moueth man much, but when he sheweth vnto the eye in the

wine as it were the droppes of Christes blood, it moueth man a thousande times more to the remembraunce of his death and thanckfulnesse: So that the Sacramentes be both most necessary for instruction and also for vse. For he that contemneth to be renued by water and the holy ghost, contemneth eternall saluation, & he that contemneth to eate of the sacramental bread, and drinke of the sacramentall wyne, contemneth to be partaker of the death & passion of Christ. For albeit ỹ grace of God is not tyed to theise ordinances, yet because they were ordayned of our sauyour for the comfort and instructiō of his people, and to moue them to be thankfull for the great benefites, which they haue receiued frō God in christ, to despise the same, is to despise God, and to run and to get eternal damnation, and yet to bind God to the outward elementes and rytes, is meere superstition.

And that this is not my doctrine, but the ancient fathers. I shall shew brefely and plainely, by the most famous of them.

Origin

Origin which liued aboue fiy. hundred yeares agoe, writing vpon the. xv. chapter of saint Mathew, saieth thus: it is not the materiall substaunce of bread, but the worde which is spoken ouer it, that is profitable to the man that eateth it worthely. And this I meane of the Mystical and sinbolicall body of Christ. Origin also ascribeth all grace to the force of the word, the worthinesse of the Receauer, nameth the materiall substaunce of bread, and calleth it the Mystical, that is figurative, and sinbolical, that is sacramentall body.

Origin.

Before the bread saieth Chrisostome to Cesarius the Monke, be hallowed, we call it bread, but after the grace of God hath sanctified it by the meanes of the Minister, it is deliuered new from the name of bread, and esteemed worth to be called the body of Christ, although the nature of bread remayneth still.

Chrisost.

Theodoreto in his first dyalogue writing against Eutiches saieth thus, he that calleth his naturall body Corne & bread and maketh himselfe a vine tree, euen he the same hath honored the sacramen-

Theodoretus.

tall figures, with the names of his body & blood, not chaunging in deede the nature it self, but adding grace vnto the nature.

Theodo-retus. Theodoricte doth saye, that Christ did not in deede chaunge the nature of bread and wine, but added grace vnto the nature, by vertue whereof they receyued force to feede the soules of the faithfull receyuers, which naturall bread and wine cannot doe.

August. Augustine vpon the 98. Psalme speaking in the name of our Lorde and Sauiour to his Disciples, and recyting and expounding the wordes of the institution of this blessed sacrament, sayth thus. It is not this body that you doe see, that ye shall eate, nor the blood that the soldiours shall shed, that shall crucifie me, that ye shall drinke, but I doe commende vnto you a mysterie, which spiritually vnderstoode, shall giue you life. Againe Augustine doth say, that Christ did not beare of his naturall body, for that was not in all of them, nor drinke his naturall blood, for that was shed of the soldiours. Also he addeth further, to refute the vaine glose of the Scholemen, that that is a mi-

mente, and is to be vnderstood spirituall-
ye, not really or corporally. And al-
though he take away the litterall sence,
and corporall partaking, yet doth he not
take away the heauenly blessing and
grace. For he adeth, which spiritually
vnderstode geueth life.

So that, that is a plaine slaunder, that
many doe byng against those, that deny
the reall and corporall presence, & make
no heauenlye spirituall foode, that they
make nothing of this blessed sacrament.
For Saint Augustine teacheth to vnder-
stande the wordes spiritually, and yet
affirmeth that spiritually vnderstode,
they geue life. The type simple and na-
turall is aduised, that is, bad seede is
burnt, to the stone called Amanchos, to
the Adamante called Salamandra, it is
not aduised, nor doth burne them. Euen
so the sacramentall breade and wine
be truely and properly spirituall, but
after a sort, and by accident, that is bi-
cause vnworthy receyuers, it is not spi-
rituall, nor the body and bloud of Christ.
And S. Augustine doth teach vs, say- August.
ing: That Iudas did eate spirituall bread,

and

and he did eate the Lorde his bread, but
it was not to him spirituall, it was not
to him the Lorde. Some also say, we do
make nothing of this most blessed sacra-
ment. Let any indifferent person consi-
der who doeth more. They ascribe and
binde al the graces of the sacrifice, to the
intencion of the sacrificer. For Gabriell
Iabriel Biell doeth saye, that it belongeth to the
Biel. priest to determine and limit the force,
vertue and grace of this sacrifice, that it
may be bestowed vpon such, and such
needing it, as a reward to be gotten.
And Summa Angelica in the Title
The Masse, sayeth he, is availeable
to them vnto whom it pleaseth ye Priest
in his intencion to apply it. We know,
teach, beleeue and confesse in and by the
faithfull recept of this blessed sacrament,
that Christ his body is rent for our sins,
and that by his woundes we were all
made whole, that Christ in his bodye
carryed our sinnes vpon the tree, and by
the oblation thereof once made vpō the
Crosse, hath sanctifyed vs for euer, and
hath purchased for vs euerlasting re-
demption, and that there is none other

name

name or sacrifice vnder heauen, wherby we can be saued, but only by the name of Iesus christ. That these things ought to make the heart to tremble. For that therin is laid forth the mistery that was hidde from worlds and generations, the horrour of sinne, the death of the sonne of God, that he toke our heauinesse, and bare our sorrowes, and was wounded for our offences, and was rent and tormēted for our wickednesse, that he was carryed like an innocente Lambe vnto the slaughter, that he cried vnto his Father: O God, my God, why haste thou forsaken me? There we call to remembraunce the shame of the Crosse, the darckning of the ayre, the shaking of the earth, the renting of the vale, the cleauing of the rockes, the opening of the graues, how Christ came to his passion, how he was wounded in the syde, howe blood and water issued and streamed frō his woundes. They thinke it ynough to bow the knees of the body, to stretche forth the handes of the body, to lifte vp the eyes of the body, and to loke vppon the sacramentall bread, and the sacra-

mentall Cuppe, and that they thinke might serue once a yeare. The teach quarterly, monthly, weekely, dayly, to bow the knees of the body, and the knees of the soule, to stretch forth the handes of the body, and the handes of the soule, to lift vp the eyes of the body, and the eyes of the soule, and by fayth the mouth of the soule to feede of the blessed & glorious body of our Lord & sauiour christ Iesus.

They teach that in it, they doe take the naturall body of Christ, and drinke the naturall blood of Christe naturally and sensibly. But by this spirituall, faithfull and heauenly receipt of the blessed sacrament we say, teach and beleeue, that we receaue though not naturally and corporally, yet spiritually, truely and effectually our Lord and sauyour Christ Iesus the true and naturall sonne of God, consubstantiall and coequall with the Father in all poyntes, and that hee is made vnto vs the fulnesse of all grace and truth. The Lambe of God that taketh away our sinnes, the ladder & gate of heauen, the aduaunced Serpent that healeth our poysoned soules, the sonne

of

of God that reconsileth vs to the father, the bread of life, the light of the worlde, the dore, the way, the truth, the life, & to be briefe a full and perfect helth, wisdome, righteousnesse, redemption, satisfaction, and saluation.

They thinke they doe much aduance the omnipotent power of God, & greatly exercise their faith, for that they teach and beleue that the substaunce of the breade is changed into the substance of the body of Christ, and the substaunce of wine into the substance of the bloude of Christ naturally, corporally, and really. We knowe that we doe a great deale more aduaunce the omnipotent power of God, and more mightily exercise our faith, and further carrie our selues from sence and reason in beleeuing the inuisible, but most marueylous graces & blessings that God hath graunted and appointed to this most blessed sacrament: For we beleue, that we spiritually, heauenly, truely and effectually eate the flesh of Christ, and drinke his bloude: Dwell in Christ, and Christ in vs, be one with Christ, and Christ with vs,

that

that our ſinneful bodies be made cleane by his body, and our ſoules waſhed thorowe his moſt pzecious bloude, that we be aſſured of the fozgiueneſſe of oure ſins, and all other beneſits of the death and paſſion of Jeſus Chzift, that we be filled with heauenly grace, and benedic-tion, that we be aſſured of God his fa-uoz, and gœdneſſe towarde vs, that we be liuely members incozpozated in the miſticall bodye of Chzift Jeſus, and be heyzes thozowe hope of his euerlaſting kingdome.

The Lozde Jeſus foz his mercie ſaks graunte vnto vs his heauenlye grace, that we may abandon ſence, reaſon, and our owne fanſies, and ſo by fayth builde vpon the rock of his wozde and inſtitu-cion, that we maye be partakers of the fruits and ioyes purchaſed by his death, and geuen, graunted, ſcaled, deliuered, and poſſeſſed of the Chziſtian heart, by the true and faithfull re-cept of that moſt holye and bleſſed Sa-crament.

FINIS.